

the Chaplain



Christmas Comes with . . .



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by *T. J. Kleinhans*



Science and Religion Are Friends
by *Edward LeRoy Long, Jr.*



The Hospitality
by *Harmon D. Moore*



How to Deliver a Sermon
by *Bernard Kissel*

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DECEMBER 1961

the Chaplain

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Christmas Comes with . . .

In those days a decree went out from Caesar Augustus that all the world should be enrolled . . . And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn . . . (Lk. 2:1, 3-7).

Christmas Comes with Adoration



No seasons of the year come to us holding out as many opportuni-

ties for meaningful family worship as do these—the seasons of Advent and Christmas . . . Now is a time when families can draw closer together, when old irritations and complainings can be laid aside, when hurts and frustrations can fade into unreality. . . .

Just as New Year's Day ushers in the secular year, so the Sunday nearest November 30, Advent Sunday, brings the beginning of the Christian Year. This four-Sunday Advent season extends to Christmas,

a twelve-day season known as Christmastide.

Advent was observed in the early church much as Lent is now observed, as a time of penitence, fasting, and church attendance. Through these disciplines preparation was made for receiving God's gift of love, the Christ. . . .

Families have developed many delightful customs in observing this season. Probably the best loved is the ceremony of lighting the Advent candles. Some families place four tall candles on the mantel, on a table, or in a window to symbolize the four Sundays of Advent. Each Sunday as the family worships, an additional candle is lighted and on Christmas Eve a special large white candle, symbolizing Jesus, the Light of the World, is lighted, too.

Other families prepare an Advent wreath . . . Still other families light an Advent tree. . . .

Traditionally, violet is the color for this season of the Christian year. . . .

Worship during the Advent season may take many forms. Music will, of course, be an important part of this worship. Many families will gather often about the piano to sing the well-loved carols during these days of preparation. . . .

Reviewing the life of Jesus in order to understand better what his coming means is a favorite plan of worship in many families. . . . Grace at meals can give emphasis to the season and to personal and family preparation. Conversation at meal-

time can be guided gently so that thoughts are turned to deeper meanings and appreciation of the season. . . . Families usually like to work out their own worship, using materials that are especially appropriate for their individual needs and interests. . . .

Christmas Comes with Music



Huddled around their flickering campfire, a small band of humble shepherds were watching their flock on the bleak Judean hillside. To make the long night hours pass more quickly they sang the songs of the forefathers, handed down from generation to generation. Some songs told of a God who was like a shepherd, leading them beside still waters, whose rod and staff were comfort. But many of the songs told of a long-awaited Messiah who would be called "Wonderful, Counselor, The Mighty God, The Ever-

asting Father, The Prince of Peace." Their fathers and grandfathers had long sung of such a Deliverer, and the shepherds' voices were filled with hope.

Suddenly their song was interrupted by voices so glorious and mysterious that the shepherds fell to the ground in terror. With a burst of heavenly music an angel appeared to the frightened men, bidding them not to be afraid, for their Messiah had come at last. He had been born in a manger at Bethlehem!

Hearts bursting with joyous song, the shepherds ran toward Bethlehem to worship the newborn King.

The very first Christmas came with music—the song of the angels—and through the centuries Christians have sung praises to the Babe of Bethlehem in lilting carols and fervent hymns. A Christmas without music is no Christmas at all! . . .

Christmas, 1961, comes with music, too! It comes with "Silent Night, Holy Night" sung in the stillness of a Christmas Eve by an eighty-year-old great-grandmother and her six-year-old great-grandson. It comes in countless presentations of Handel's masterpiece, *The Messiah*, by church choirs around the world. It comes from blaring loudspeakers in crowded department stores. It comes as the family sings together "Joy to the World!" before sitting down to Christmas dinner. . . .

The easiest music for all members of the family to enjoy is the carol.

Increasing numbers of families are becoming aware of the thrill of enjoying together Menotti's lovely Christmas opera *Amahl and the Night Visitors* . . . Each year, usually on Christmas Sunday or Christmas Eve, NBC repeats this beautiful presentation. . . .

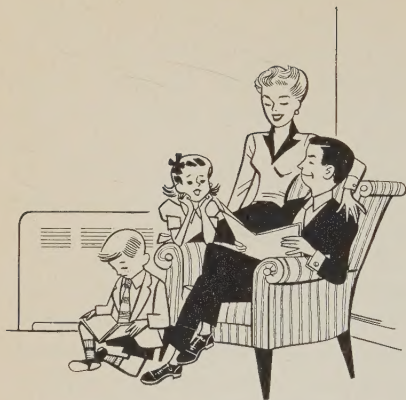
No single chorale work has more presentations during December than George Frederick Handel's immortal oratorio *The Messiah*. Attendance at this can be a wonderful, never-to-be-forgotten family occasion. . . .

Through carols, Christmas hymns, oratorios, the ringing of bells, a modern opera, and countless other ways, Christ is born anew in our hearts each year.

Christmas Comes with Stories

Christmas stories are a part of the holiday season for all ages. . . .

What is a Christmas story? A Christmas story can be any story, but it usually has some mention of the holiday season or of the story of Jesus' birth. It might be a story of long ago and far away, a legend or folk story, such as Selma Lagerlof's "The Legend of the Christmas Rose," or Hans Christian Andersen's "The Fir Tree." It might be a story of how other nationalities celebrate Christmas. It might be a sentimental story. . . . It might be a condensed episode from a classic—one of the hilarious or touching winter holiday scenes from Dickens, Thackeray, or Washington Irving. . . .



Christmas Comes with Surprises

The whole spirit of the holiday is one of giving—the giving of cards, gifts, our time, and kind acts for others. It is also a family experience. . . . Therefore, we start by getting the family together for “brain-storming” session about things to do for Christmas. . . . Ideas come popping. Greeting cards, decorations—the tree, the mantle, the lawn, the door, the dining room gifts—for family, friends, underprivileged, shut-ins; food—cookie, fruit cakes, punch, popcorn balls—quick random thoughts from all members of the family—so many thoughts that make organization necessary. . . .

It might be a wild adventure, an animal or nature story, a miracle, a fable, a fairy tale, a medieval tale, a war story, an old-fashioned Christmas scene, a pioneer Christmas with a tree made of a giant tumbleweed. . . . It might be a poem—about the first Christmas in Bethlehem, or about the night before Christmas in the Victorian Age, or about the jet-borne, space-age Santa of this year.

A Christmas story is often a Santa Claus story, especially for younger children, complete with a plump Santa, jingle bells, reindeer, snow, sack of goodies, surprise elements, admonitions to be good and to share with others. . . .

Most of all, Christmas stories are the holy stories. They are the New Testament Gospels that relate the birth of Jesus and the immediate events before and after. They are the sections of the Old Testament that lead up to the coming of Christ. . . .

The lasting impressions our children will carry of Christmas into the world will come out of the experiences of these days of preparation. If they are frenzied and superficial, the great day itself will come and go leaving little impact upon them. . . .

The family that buys its cards loses a wonderful opportunity for a family project, as the making of cards is the greatest fun of all. . . .

For example, using the theme of a single candle, you will need the following material: construction paper (white or colored), water paint, one piece of cardboard, and scissors. Trace an outline of a candle on the cardboard. Cut it out and let children trace it onto the desired size of cards cut from the construction paper. Then they can all just draw

light into the paint. Have them paint the flame on top. The older children can fill in the base of the card with painted green sprays of pine. . . .

Artistic members of the family might enjoy painting Christmas scenes or even the lovely poinsettia.

. . . For those persons not at all artistic, but with generous hearts and pocketbooks, the following suggestions are equally exciting and appreciated: a surprise card including a Christmas message and tickets to plays, concerts, ballet ("Nutcracker Suite" at Christmas is perfect for grown-ups as well as children), or even a magazine subscription.

Teen-agers might have fun taking family pictures. . . .

And now for some gifts. Have you ever heard of Christmas skirts? . . .

You will need: a piece of felt (depending on the person's size), pink-ing scissors, sequins, tiny bells, odd pieces of various colored felt, embroidery yarn.

The skirt itself is so simple—just a circle of material on a waistband and scissors-pinked at the correct length. . . .

Apply talent also to the Christmas tree. Make a circle of felt for around the base of the tree trunk. Cut out Nativity figures and applique them to the felt. This beautiful thing will last for many years. . . .

Last year my fifth-grade Sunday-school class wanted to show their love for others at Christmas and took as a project the old folks from our church who were in a nearby nursing home. . . .

An unusual surprise gift is that of travel. . . .

Now what about decorations? Did you know that evergreens are the symbol of enduring life? Trees, wreaths, and garlands made of holly and mistletoe are strong life symbols as they bear fruit in winter. . . .

Everyone—young and old—loves to make tree decorations. Have you ever tried making snowflakes? Fold paper several times and cut out tiny pieces in the shape of snowflakes and spray with silver or gold paint. Paint or spray old broken strings of beads and have the children restring them and hang them on the tree. Make pin wheels from silver paper. Put Bible verses into walnut shells, spray shells, and attach ribbons, and hang the shells on the tree for visi-



tors. Paint small pine cones and cement tiny beads to the tips and hang them on the tree.

Children love to make faces. Give them plenty of marshmallows, gumdrops, and toothpicks and let them go to work. . . .

Candles play a big part in decoration. It is fun to make your own. Melt down old candles collected during the year; pour wax into waxed milk cartons and insert a piece of string for a wick. Remove the carton and decorate the outside of the cooled candle to please each person, using pearls, sequins, felt cutouts, gold paint, etc. Stand the candle on the mantel and arrange greens and tiny Christmas balls at base.

Christmas Comes with Drama

The church is rediscovering the arts. . . . To put a thought form into words, on a canvas, in the action of drama, in glass, stone and steel, through the creative imagination, is to make it arresting as well as significant in a unique way. . . .

Drama is the only art form which uses life as its material. Painters use canvas; writers, words; sculptors use stone, metal and wood as materials—the dramatist uses living people who act out for a present moment the life situation he has created. . . .

Care, of course, must be exercised in the choice of a play, a director, the playing space, costumes (deliver us from bathrobe nightmares!), and



the players. Certainly the Christmas and Easter seasons are appropriate times to do something significant with drama in the whole church. Amy Loomis gives five tests for selecting a play: (1) "Is the conflict adequate?" (2) "Do the characters seem real?" (3) "Does the play reveal a struggle common to the experience of the audience?" (4) "Is the language suitable and effective?" and (5) "Are the roles worth playing and the lines worth memorizing?"

Christmas Comes with Giving

"I want a bicycle, and a train, and a fire engine, and a dart game, and candy, and . . ." Young children still largely self-centered in the outlook, naturally view Christmas mainly in a selfish light. . . . But even at that appealing age when "getting" reigns supreme, it is not too early to begin showing our youngsters that Christmas is *giving*.

oo. As the years rush by, and children reluctantly outgrow the magic of Santa Claus, the deep and satisfying joy of making others happy should gradually take its place.

But the joy of giving cannot be expected to emerge suddenly at the age of seven, or twelve, or even twenty. Like a tiny sapling that is planted, nursed, and cared for through long years before it produces fruit, so the generous impulses in a little child must be encouraged and developed through the years. . . .



But how can a preschooler be expected to pick out sensible presents all by himself? He can't, *all* by himself. But with plenty of patience and tactful guidance, he can be led into reasonable choices and still feel the grown-up pride of making his own decisions. . . .

American servicemen all over the world find joy in giving gifts of food, toys, clothing, to needy boys and girls, young people and adults of many nationalities. We are happiest when we give ourselves to others. "God so loved the world that he gave. . . ."

(We are grateful to *The Christian Home* for permission to reprint statements from articles by Alice K. Gates, Helen F. Couch, Richard R. Alford, Lucille E. Hein, and Rosemary Rogers appearing in the December, 1960 issue. Also to *The International Journal of Religious Education* for brief statements on drama by Harold Ehrensperger and Tom Driver reprinted from two issues.)

SELECTED BIBLIOGRAPHY OF SUITABLE CHRISTMAS MATERIALS

In General

Christmas Book. National Recreation Association, 8 West Eighth St., New York 11, N. Y. 75 cents. Contains many old Christmas favorites such as "Is There a Santa Claus? Yes there is, Virginia." Origin of

Christmas customs and the like. Excellent.

Christmas. An American Annual of Christmas Literature and Art. 1961. Augsburg Press. Minneapolis, 15 Minn. Contains articles, stories, music and art. Gift edition. \$1.50.

Art

The Christian Year in Pictures. S. P. C. K., Holy Trinity Church, Marylebone Rd., London, N. W. 1. There are 59 pictures in 7 portfolios. Cost: approximately 50c per picture. Write for leaflet.

Portfolio of Reproductions of Religious Pictures. Made up by the Metropolitan Museum of Art, Fifth Ave. at 82nd St., New York, 28, N.Y. Set of 14 pictures. \$3.50 plus 36c postage.

Great Religious Paintings. Crown Publishers, 419 Fourth Ave., New York, N. Y. \$1.98 plus postage. Beautiful color reproductions of certain art masterpieces. Write for list.

Music

Sing a Song of Christmas. Augsburg Publishing House, Minneapolis, Minn. 10c; \$1.00 per dozen. Background information on Christmas carols.

Christmas Hymns and Carols by the Robert Shaw Chorale (RCA Victor Vol. 1, LM 2139, \$4.98; Vol. 2, LM 1711, \$4.98).

Christmas Portion, Messiah, Leonard Bernstein, New York Philharmonic, Westminster Choir (Columbia ML 5300, \$4.98).

Blessed Nativity by Hazel E. Harrison. 3 men, two women in principal roles. Also two readers, soloists, choir, angels, shepherds, etc. 35 minutes. 15 copies required. \$1.25 each. Walter H. Baker Co., Boston 10, Mass.

Stories

Christmas Tales for Reading Aloud, compiled and adapted by Robert Lohan (Frederick Ungar Publishing Co., 131 E. 23rd St., New York 10, N. Y. \$3.75). Humorous and serious stories, poems, condensations, folk tales, selections from the classics.

A New Christmas Treasury edited by Robert and Maria J. Lohan. Same publisher as above. 1954. \$3.75.

Dramas

Plays for the Church. A play list compiled by the Commission on Drama, National Council of Churches, P & D, 475 Riverside Drive, New York 27, N. Y. 50 cents. Cash with order.

A Child Is Born by Stephen Vincent Benet. Baker's Plays, 100 Summer St., Boston 10, Mass. 75 cents. (Royalty fee \$10 per performance.)

The Other Wise Man by Henry van Dyke, adapted by Harold Slicker Row, Peterson & Co., Evanston, Ill. 50 cents. (Royalty fee \$5 per performance.)

The Party at Mount Yu. An original one-act Christmas play by Major Robert Fuerst (a Lincoln writer) and published by Eldridge Publishing Co., of Franklin, Ohio. 50 cents. Bob writes: "Requires little or nothing in the way of scenery and costumes. Written for young people."

Jumbo Christmas Book. This book has everything—religious plays, modern plays. W. H. Baker Co., Boston 10, Mass. \$1.25.

AT YOUR SERVICE

Christmas Music

John W. Peterson Christmas Cantatas: *Born a King, Night of Miracles, Love Transcending, A Song Unending*. \$1.25 each book.

Handel's Messiah. \$1.50 each book.

Cantata Kits. Consist of one cantata book plus a full dimensional hi-fidelity 33 1/3 RPM record on which is professionally recorded the complete cantata. \$3.00 each. Not available for the Messiah but available for the four John W. Peterson Cantatas listed above.

Order from Whittemore Associates, Inc., 16 Ashburton Place, Boston 8, Mass.

Filmstrip on Brazil

"The Living Harvest," a color filmstrip about Brazil, is offered by The American Bible Society, 440 Park Ave., South, New York 16, N.Y. The recorded narration is in English on one side of the disc and in Portuguese on the other. Showing time is 14 minutes. With the record, the price is \$5.00. With written narration only, \$3.50.

French Basic Course

A two-volume basic language course by the Foreign Service Institute on FRENCH is now available through the Government Printing Office, Washington 25, D.C. The course is based on a sound linguistic analysis and fully recorded on tape by the FSI for use in training government employees who are being assigned overseas. But due to widespread requests these are now made available to the general public. Cost for two volumes: \$4.00.

Resources on Social Concerns

A new and revised resource list (or bibliography) of materials in the several areas of social concerns is now available from The Division of Temperance and General Welfare, The Methodist Church, 100 Maryland Ave., N.E., Washington 2, D.C. Single copies free. Small charge for larger quantities. Suggested resources in following areas: alcohol, gambling, narcotics, pornography, juvenile delinquency, crime and rehabilitation, mental health, medical care, problems of the aging, population and planned parenthood, traffic safety, general social welfare, and the role of sex in Christian living.

LPR Bible Stories

The James Mason family breathe true magic into some of the world's favorite Bible stories heard on this 33 1/3 RPM, 12-inch record, suitable for monaural or stereo equipment. While children listen, they may cut out and assemble Bible story animals provided on back of the record cover. "Bible Stories" retails at \$1.98 ppd. Order from Leisure Industries, 98-10 Ascan Ave., Forest Hills 75, N.Y.

Come Ye to Bethlehem

O COME, all ye faithful," run the words of the carol, "come ye to Bethlehem." Each year thousands do come to Bethlehem, not just in spirit but as real pilgrims, to seek the place where the Christ child was born.

Anyone who sets foot on the dusty limestone paving blocks outside the Church of the Nativity stands in the long shadows of history. Likely as not, despite the hallowed soil, he may first be disturbed, rather than inspired, by what he sees.

Ever since we first heard what happened that Christmas Eve, our minds began to play tricks on us. What Doctor Luke wrote about a lowly cave in Bethlehem we somehow changed to a more familiar setting.

As Americans we may have heard the word manger and thought in terms of a vast barn, warm and snug in the Minnesota snows.

Actually Luke was describing a simple wayside house. Perhaps the vineyards were sun-parched, the soil poor, and the owner took in guests to help pay the taxes. Below, a cavern or grotto gave shelter to the

cows and sheep. Above, there were quarters for the family and a few guests. Little as it may be, Bethlehem still boasts a dozen ancient dwellings of this sort.

The site of the real inn is buried by a mountain of tradition. Yet there seems to be good reason to feel the Emperor Constantine, born in the year 324, picked the right site for the Church of the Nativity.

Of the cave itself there is nothing left but a limestone floor. A fourteen-pointed silver star, with a hole to show the stone beneath, marks the historic spot. The simple Latin legend reads: "Here Jesus Christ was born of the Virgin Mary."

The Church of the Nativity is nowhere near as simple as the old inn must have been. The present basilica dates from the 530's, and stands on the site of an earlier church built by Helena, the mother of Emperor Constantine.

For its ancientness it is one of the largest churches of Christendom; has experienced many an ebb and flow of history. In 614, the Persians considered destroying it, when they overran Palestine. They did destroy



Basically the Church of the Nativity is Christian. This basilica was built in the 530's on spot selected by Constantine in 324 as the site of the Inn.

almost every other church and shrine. Instead they looked high on the walls and found a mosaic of the Wise Men—dressed in Persian garb. This, legend goes, saved the church.

The building is basically Christian, but many an Arab still stops to pray to Allah in the transept, just as Caliph Omar set the pattern in 634.

Who gets to sweep the floor, who gets to provide the olive oil for a sanctuary lamp, who gets to hang an icon on which nail, who gets to wash the linen paraments on the

various altars—these are all issues the Jordan government has tried to settle—with a seventy-page booklet as complicated as the rules of football.

The old entryways of the church are nearly walled up, with just a squat opening. Even a six-year-old has to stoop. Tradition says this was to keep the Arab tribesmen from riding pellmell into the nave and desecrating the sanctuary.

The interior is almost as austere and severe as the outside. The lack of pews makes the building seem even larger than it is. Only the red Corinthian columns at the aisles give a touch of stone grandeur, together with the Byzantine altar and mosaics.

Historically the most interesting area of the church is the crypt, reached from the front by two narrow stair wells. Here, in polished marble scarcely a tenth as big as the basilica, is the site of the inn. Here also are shrines to the Holy Innocents, slaughtered by Herod, and to Joseph, presumably where the angel warned him to flee to Egypt.

BETHLEHEM Ephratah, of course, is not just the Church of the Nativity. It is the spot where God chose to take on human flesh. The double name means simply House of Bread and Fruitful—as the groves of vines and olives, pomegranate and barley (rich for that part of Judea) still prove.

Not far off is the tomb of Rachel,

the Well of the Wise Men, and the fields of Ruth and Boaz. A little farther lies the rolling pastureland where the shepherds tended their sheep that night the angels sang Allelujah.

All this, of course, makes the gospel come alive—even little details like the brown lizards soaking up the sun, the winter hills beginning to turn green, the white stone walls, the distant crescent of the Dead Sea, the purple peaks of the mountains of Moab.

Much of the Christmas Eve pagentry in Bethlehem is confusing. Depending which calendar one uses, there are three celebrations—the Western Christmas, the Greek Christmas, and the Armenian Christmas. These fall on December 24, January 7, and January 17.

If you are fortunate enough to spend a Christmas in Bethlehem, the various events may first seem disconcerting—even something as simple as a carol sing. In Bethlehem, a fifteen-minute drive from Jerusalem, there are apt to be a dozen of them. They take place at various monasteries and convents, and for that matter, even at three different “Shepherds’ Fields.”

Despite all the hawkers and stands, Bethlehem’s Manger Square sets a good mood for Christmas, even if it be a Middle East kind of Christmas. When the bells call forth their good tidings, when the crowd lights up its tapers, when the hill-sides all round burst aflame, there’s a kind of contagious enthusiasm.

This may not be real faith, in the strictest sense, but it *is* at least a start. Later, in the quiet of one’s own chamber, the honest pilgrim can’t help reflect on the birth of his Savior and the worship of the shepherds.

Even the street urchins know something of Christmas. Out in the square, like the rest of the milliner crowd, I once stopped for a calzone and a mutton sandwich. It was perhaps one in the morning. A dirt-faced youngster who could scarcely have been four begged for a ba sheesh.

Even on Christmas Eve I tried to ignore him. Once the tourist wears his hat and dispenses even one coin to a whole army of little beggars coming on the run. But tonight the teen-ager who was selling sandwiches interrupted.

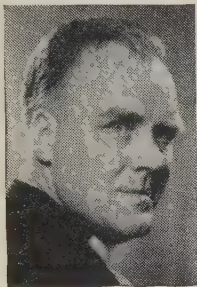
“Give him a few fils, Mister,” I urged. “It’s worth it. Watch!”

I did. The little beggar beamed, fingered the coins, and trotted across the square. I heard them clink in the poor box outside the church. He ran back, bowing low and chattering excitedly in Arabic.

“He wishes you a Blessed Christmas, Mister,” the teen-ager translated. “That he’s a Wise Man and you’re a Wise Man, and you’ve both just brought a gift to the Christ child.”

QUOTE: You never, never drink your way to a happy Christmas. . . . Indeed, a pint can equal a peck of trouble. . . .

PREACHING CLINIC



By JAMES T. CLELAND

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An Evening with Bartlett

THESE reflections are written at the tail end of another graduation season, with mixed memories of sermons and speeches both heard and delivered. The USA must be the talking-est (though not necessarily the listening-est) country in the world. One incident remains with me vividly, and incites this article. At a university commencement the invited orator strode to the microphone, clasped his hands on the lectern and—though he was a layman speaking on a Monday—announced his text from the Apostle Paul. He promptly departed from the text

with the speed of a rocket and remained in discursive orbit without any attempt at re-entry. Even so, he captivated me. He spoke for thirty minutes without a note, which is a major miracle to one who writes out and reads even a grace before meals. And he quoted (brethren, how he quoted!): from Greece and Germany, from philosophers and doctors, in prose and in verse. It was a *tour de force*, fascinating to observe though I haven't the vaguest notion *now* what he was talking about *then*. I just sat spellbound at the feat of memory woven into grammatical sentences, with no mean command of vocabulary. This was Bartlett's *Familiar Quotations* become flesh: Bartlett *redivivus*!

So, having a spare evening, I took down *Familiar Quotations: A Collection of Passages, Phrases and Proverbs, Traced to Their Sources in Ancient and Modern Literature* by John Bartlett (Twelfth Edition; Little, Brown and Company, 1948), and casually meandered through its pages. Have you ever spent some hours with *Bartlett*? It would be a good book to be shipwrecked with on a desert island or in a barracks room. The introduction runs to forty-two pages, including three prefaces (to the Original, Ninth and Twelfth editions), and an index

of authors. This is followed by 1,254 pages of quotations and 574 pages which index the quotations. It is no vest-pocket volume to be held in one hand while reclining on a couch. For, if it slips from one's sleepy grasp and lands below the belt, it may well knock one out for a long count. I tried reading it while partially recumbent, but even a sturdy bed-table kept tipping it into my prone lap. I finally moved it and myself to my study desk.

Let me take you with me on a desultory tour of this fascinating anthology. The earliest quotation, about the Creation, comes from Caedmon (A.D. 670); the latest (before the Addenda) is from Princess Elizabeth of England on her twenty-first birthday in 1947. The last in the section of Translations is part of the *Horst Wessel Lied*. There are twenty-nine pages of selections from the *King James Bible*. What intrigued me sufficiently so that I made notes as primers for future sermons and speeches?

At first, my reading was quite haphazard, a flipping of the pages backward and forward, with my eye resting where chance directed. Stephen Leacock, the Canadian humorist and economist, offers this gem to us professional Christians: "The average man goes to church six times a year and has attended Sunday school for two afternoons and can sing half a hymn" (816). Is this a mean average? Pascal, that protestant Catholic, describes man in these words: "What a chimera, then, is

man! What a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy. A judge of all things, feeble worm of the earth, depositary of the truth, cloaca of uncertainty and error, the glory and the shame of the universe!" (1162). Sir William Osler, the doctor of medicine, is always worth listening to: "The quest for righteousness is Oriental, the quest for knowledge, Occidental" (696). What does that do to us, who are heirs of both traditions? Do you know what he lived by? Listen to him: "I have three personal ideals. One, to do the day's work well and not to bother about to-morrow. . . . The second ideal has been to accept the Golden Rule, as far as in me lay, toward my professional brethren and toward the patients committed to my care. And the third has been to cultivate such a measure of equanimity as would enable me to bear success with humility, the affection of my friends without pride, and to be ready when the day of sorrow and grief came to meet it with the courage befitting a man" (695). O. Henry, of North Carolina, makes this contribution to racial ecumenicity, as he muses upon the Statue of Liberty: "I was made by a Dago and presented to the American people on behalf of the French Government for the purpose of welcoming Irish immigrants into the Dutch city of New York" (807). Away back in 1914 H. G. Wells made a statement that most folk did not think about until after Hiroshima: "Noth-

ing could have been more obvious to the people of the early twentieth century than the rapidity with which war was becoming impossible. And as certainly they did not see it. They did not see it until the atomic bombs burst in their fumbling hands" (800). The wisdom of the G. I. is also enshrined here. One commented in a ruined French village: "We sure liberated the hell out of this place" (1069). An artillery officer at Anzio summed up the beachhead situation: "We've got the Germans exactly where they want us" (1069).

AS the evening wore on, I began to link ideas together. I ran across this superb analysis of Robert E. Lee: "He was a foe without hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guilt. He was Caesar without his ambition, Frederick without his tyranny, Napoleon without his selfishness, and Washington without his reward" (599). What a man! Yet, what made him choose his state rather than his nation? Was that the ultimate commitment of his goodness or a tragic flaw in his character? What course would *the* war have taken if Lee had remained to lead the Union army? What about Lincoln? That made me turn to the index and I ran across these lines:

"A soft Kentucky strain was in his voice,
And the Ohio's deeper boom was there,
With some wild accents of old Wabash days,
And winds of Illinois:
And when he spoke he took us unaware,
With his high courage and unselfish ways." (676)

How alike the two men were.

There are some shocking quotations here for us who believe in the Christian way. Perhaps it would be wise to preach now and again on the non-believers' opinion of us and of our Lord. I know they won't be present to hear us, but we can give the faithful armor to defend themselves against the slings and arrows of their skeptical buddies, and even offensive weapons for attack, offensive in love. Here are three sizzlers, without editorial comment. Ludendorff, the German general, tells very simply why he is not a Christian: "I decline Christianity because it is Jewish, because it is international and because, in cowardly fashion, it preaches Peace on Earth" (1200). Nietzsche, also German, is more vehement on the subject: "I call Christianity the one great curse, the one enormous and innermost perversion, the one great instinct of revenge, for which no means are too venomous, too underhand, too underground and too petty—I call it the one immortal blemish of mankind" (1197). Havelock Ellis, the English psychologist, is even more

shocking, because he focuses on our Lord: "Had there been a Lunatic Asylum in the suburbs of Jerusalem, Jesus Christ would infallibly have been shut up in it at the outset of his public career. That interview with Satan on a pinnacle of the Temple would alone have damned him, and everything that happened after could but have confirmed the diagnosis. The whole religious complex of the modern world is due to the absence from Jerusalem of a Lunatic Asylum" (741-2). Start writing—sermons for your people, not letters to me!

There are two caveats to be kept vigorously in mind as one uses *Bartlett*. First, if at all possible, let us go to the root-source of any quotation which intrigues us and read it in the longer passage in which it is set. Remember the valid criticism of the misuse of the text in innumerable sermons: A text out of context is a pretext. *Bartlett* is careful to avoid "wee texts"; he

gives developed thoughts. Even so let him guide us to the original sources if they are available.

Second, let us beware of seeming to be pedantic in our familiarity with the wise sayings of great men. When I hear a minister say: "Do you remember what T. S. Eliot said in *The Hollow Men*?", I want to say: "No, and neither do you. You read it in *Bartlett*." There is a fake erudition which is unbecoming in the pulpit, to euphemize this not uncommon homiletical iniquity. I even remember hearing a Scottish preacher quoting from Don Quixote with this unnecessary and impertinent addition: "This was said by Don Kee-ho-te', probably pronounced by you Don Kwicks-oat." He deserved a swift kick on his chief end. Let *Bartlett* introduce us to the men from whom he quoted, and let us cite them when we have come to know them.

It was a good evening which spent with *Bartlett*.

'TWAS A RAINY CHRISTMAS!

Christmas, of course, belongs largely to children. So it is fitting to note here a few touching passages from a little boy's diary:

Dec. 25: Got an air gun for Christmas, but it's raining and I can't go hunting.

Dec. 26: Still raining, can't go hunting.

Dec. 27: Still raining, can't go hunting.

Dec. 28: Still raining. Shot Uncle Edgar.

—Hugh Scott in *Today*

No wonder Santa's fat and jolly—it's me that pays his bills, by jingo.—*Nuggets*.

Science and Religion Are Friends

ABOUT thirty-six years ago the attention of the nation was focused upon the Scopes trial in Tennessee. A high school biology teacher was tried in court for violating a state law prohibiting the teaching of evolution in the public schools. The event attracted national attention because it became a battle between a clearly defined religious outlook that read the Bible for knowledge concerning the nature and origins of man and a scientific world view that found the theory of evolution a new and exciting account of human origins based upon the observation of nature itself. Backed by a self-confidence in human reasoning, the forces supporting the schoolteacher were anxious to win the case in order to allow for the free advance of science. Rigidly certain of their belief in the Bible as an inspired book, the opposition was dedicated to the preservation of what it regarded as "the faith once for all delivered unto the saints."

This contest dramatically focused a struggle long in preparation and marked by a series of unhappy in-

cidents. For awhile it looked like a simple story of entrenched dogmatism resisting the rise of new ideas. Just before the turn of the century Andrew D. White wrote a two-volume work entitled *A History of the Warfare of Science with Theology in Christendom* which traced back to ancient times an unmitigated struggle between theological traditionalism and scientific inquiry. John William Draper's book by similar title argued much the same theme. These men saw in science the unfettered human mind at work describing the world by observation and experience, resisted always by the chained mind of the theologian seeking to preserve his cherished traditional view of the world. With these views of the matter commonly accepted, it was easy to feel the Scopes trial was but another instance of the same warfare.

Nobody would deny that ecclesiastical authority has resisted scientific advances in much of the history of western Christendom. The Inquisition did not make things easy for Galileo, though the story of the

incident is complicated and Galileo's fate less gruesome than frequently implied. The issue at stake was sufficiently complicated to make even secular commentators admit that an Aristotelian world view was more determinative in the struggle than specific aspects of biblical faith. Moreover, there is a good deal of scholarly debate about the extent to which the rise of modern science was dependent upon a Christian doctrine of a created natural order and the educational enterprises fostered by the late medieval church. Some commentators are firmly convinced that without the church's interest in learning in the sixteenth and seventeenth centuries science would not have had a sponsor, while others are content to argue that the Christian doctrine of the natural order as God's created good work stands behind a scientific interest in the workings of that creation.

Modern scholarship has sought to retell the story of these conflicts, not to whitewash their sordid overtones, but to show the complex factors involved. The attitudes leading to the Scopes trial sprang out of the special difficulties implicit in the stringent biblical literalism adopted by the scholastic theologians who followed the Reformation and were made more severe by a defensive movement in the early twentieth century seeking to preserve biblical authority from the challenges coming in new terms in its day. The Fundamentalism of which William

Jennings Bryan was the flamboyant spokesman at the Scopes trial created a series of attitudes nearly new to the realm of theology as the evolutionary thinking of Darwin was to science. The Apostle Paul, Augustine, even Luther and Calvin would not have recognized as central to the Christian faith assertions firmly entrenched in the mind of the prosecuting orator any more than they would have been familiar with the technical details of Darwinian theory.

There is probably just as much religion in Tennessee today as there was in 1925 and there is a great deal more science. And no doubt there are religious leaders who still distrust science and spend their energies refighting the Scopes trial as well as men who believe that devotion to the scientific attitude means the rejection of all religion. But not only is there a seeming truce between these antagonists but there are others who have worked out a creative and healthy rapport in their own thinking for both scientific understanding and religious devotion. Indeed, one can find a symbolic significance in the fact that the Executive Director of the Oak Ridge Institute of Nuclear Studies, located in the same state that saw the Scopes trial, is an ordained Episcopal priest and the author of a significant theological work concerning the nature of God's providence in a scientifically understood world. This is a vivid illustration of how times have changed.

IT is impossible to be entirely certain why the climate of opinion has changed in the manner described, though a number of factors bear upon the issue. One factor may be that religious thinking has undergone a number of changes—at least in its vanguard thinkers. In the 1920's and 1930's there were many who felt that religion could also be understood as a product of evolutionary development and that preachers should apply Darwin's techniques to the understanding of their own field instead of fighting them in another. This way of reconciling scientific thinking with religious thinking still has its spokesmen, but does not dominate the current scene.

On the other extreme there are those who argue that science has been found wanting, if not indeed dangerous. Instead of delivering the promise of plenty and the security of a well-provided world, it has become the instrument of destructive potentials undreamed of before the bombing of Hiroshima. Fraught of nerve and scared in mind, men who advance this argument in order to undo science overstate their case. The advances in science are both blessings and threats, and it is no more correct to ignore the blessings than to minimize the threats.

While it may be true that the general public seems unconcerned about many of these issues, and particularly the tension between science and religion, we cannot write off the present situation as a

mere truce or stalemate. The enthusiasms of many people are directed toward other kinds of issues in our day, but this does not imply that no issues remain between science and religion. But the issues that remain are seen in new light today by many thinkers and can be resolved on a level of profound understanding. Changes have occurred in the self-understandings of both science and religion that make possible profound and simultaneous levels of involvement in each on the part of any individual who will trouble himself to become familiar with what is going on in both fields. Understanding of these matters does not come easily, but it is there for the searching.

In the field of science the coming of relativity theories and quantum mechanics forced a radical revolution in scientific thinking at the very time when the scientific picture of the world looked especially stable and satisfactory. The significance of this revolution lies in its occurrence more than in its content, since the very fact that Newtonian mechanics could be qualified almost overnight meant that the true value of scientific theories demanded a second look. Instead of being factual and unchangeable descriptions of reality, theories such as the electron theory, the evolutionary theory, and the like were seen to be useful or convenient rather than true in some fixed and unchangeable way. Scientists still continue to use such theories, or to discard them in favor of other use-

ful theories but they no longer regard these speculative systems as absolutely true or eternally right. To be sure, some teaching of science in the lower echelons implies to students that scientific knowledge is the whole truth and nothing but the truth, but as men advance in scientific understanding the hypothetical and tentative character of the scientific world view comes to be acknowledged—even as men use it and adhere to it as the best available understanding of reality for use at the moment. This development is not to be confused with the effort of some men to find the theoretical foundation of modern physics new proofs for religious doctrine, as Eddington did trying to relate the idea of freedom to the uncertain principle of modern physics.

IN the field of theological thought there has also been a series of changes in approach, attitude, and understanding—changes just as unknown to the man in the pew as the changes in the sophisticated understandings of scientific knowledge are unknown to the man in the street. These changes are generally related to a rediscovery of classical doctrines and understandings garnered from a new appreciation of the Reformation tradition. The Bible is taken seriously without having to be taken absolutely. It is seen as a record of experiential encounter with a living God rather than as a set of propositional truths about many detailed matters which conflict

with what we know from other fields. Moreover, faith is understood as relational and “existential” rather than as intellectual assent to certain specific formulations. This does not mean that such formulations are unimportant but it does suggest that theology as well as in science brings changes in the mode of describing reality. It is God who is absolute, not the products of the logical speculation. Moreover, religious fulfillment is understood to come from God’s redemptive and forgiving love rather than from human works. Men are not saved by their righteousness of life nor by their correctness of belief, but by their willingness to relate in trust to the love of God as proclaimed in the good news of the Gospel.

Thus we find that the mood and approach of the scientific and religious communities are quite different today than they were in the days of the “monkey trial.” The sophisticated levels of scientific understanding are no longer sure their thinking represents the final and unchallengeable truth about nature—though rightly they cling to their theories as helpful and legitimate efforts of the human mind to understand the workings of the world. Sophisticated types of theological discourse admit the limitations and partialities of human understandings of God though rightly they cling to the faith as a helpful and legitimate guide to the ways in which man may be creatively related to a God “who seeks in holy love to save

people from aimlessness and sin."

But there are still those who feel that science and religion must clash. From the religious side they appear in those segments of the church that are still loyal to the outlook that fostered the Scopes trial, though changes have even occurred within this group to meliorate the problem. From the science side they appear as individuals who are committed to a humanistic interpretation of human existence and they find their science can be used to bolster their assumed faith. Many such people have taken their outlook from other sources—commonly from philosophy—and read the evidence in light of their outlook on life. It is foolish to suppose that issues of this sort will ever be conclusively settled, or that belief in God will become convincing in the same way to all men. It is sufficient to know that there is no conclusive evidence against belief in God, and certainly none that makes belief in God incompatible with acceptance of scientific understanding as an important contribution to mankind's total knowledge of the world.

WINNING TEAM

"I can't" and "I won't" are a cowardly pair.

But "I can" and "I will" have the courage to dare.

They first pause to pray, to plan and to dream,

And then they go forward—a sure winning team.

—Mary Hamlett Goodman

A PRAYER

Our Father, we thank thee for life and the faculties to enjoy life. We thank thee for the beauties of the earth and for the things which bring happiness.

We thank thee that Jesus taught us to be obedient and submissive to thy will and to meet the trials and disappointments of life in a way well-pleasing to thee, knowing that thou art a God of love, and that thou wilt bless and keep thy children.

Our Father, we ask that thou wilt bless us in all our efforts to serve thee. Help us to understand as we study to know thy will. May what we do here today meet with thy approval.

Guide, guard and keep us, bless all for whom we should pray and forgive us our many sins, we ask in the dear name of our Savior, Jesus Christ. *Amen.*

—Osa Webb

CHRISTMAS SUGGESTIONS

Give a child your understanding. Give a young man encouragement and a young woman graciousness. Give a woman appreciation and a man compliments. Give old age comfort and assurance of being wanted. Remember your friends. Forget your enemies. Give yourself confidence that you will enjoy 1962 even more than 1961.

—Wheeler McMillan

A psychiatrist is a fellow who convinces you that your parents were failures because you turned out to be a louse.—Jack Herbert in *Quote*.

THE CHAPLAIN'S SCRAPBOOK

STORIES

A Child's Faith

My three-year-old and I were riding on the bus one day and a serviceman sat down beside us. Blue and discouraged he started talking. He'd been home on furlough and on return to his station he was being sent overseas. His car payment was due, his wife was pregnant, and as he continued my heart became heavy at the weight of his worries. At length, my little three-year-old piped up and said, "Don't you worry about a thing. God will look after it all!" The serviceman smiled. I'm sure he felt relieved at a little child's faith.

—Celestia I. Cave

Bear Cub Baby Sitters

Carl Boyd's newsy Newsletter has this story Carl picked up while visiting Chaplain (Capt) William Vaughn, up along the Arctic circle. One of the few excitements to the men in this remote area is taking pictures of the black bears which come out of the woods to scavenge the garbage dumps each evening. When the bears gather for their salvage operation, the two big huskies, Moose and Poncho, go over to keep the affair orderly. They sit outside the circle at a safe distance and yap at the bears. The air-

men then go over and take pictures of the bears, the game being to get the closest picture of the largest bear for their picture collection. That's the usual. But last summer one of the females came over to the car each day around two o'clock with her three cubs. Moose and Poncho would run her cubs up a telephone pole about twenty feet away from the officers' billet. The mother bear would then take off into the woods for her quiet time, while Moose and Poncho did the baby sitting still. Each time one of the cubs started down the pole one of the dogs made a rush at it, and up the pole, clear to the top, the cub would go. When their mother had taken her undisturbed nap she would come back to the camp, run off the dogs, call down her cubs, and amble off into the woods. The operation continued all summer long, and Moose and Poncho never caught on that they were the unpaid baby sitters for the bear cubs.

Royal Censors

When King Edward VII was still Prince of Wales, great pains were taken to teach his children good table manners. Among other things they were taught they must never pick bones with their fingers, but always use their knives and forks.

One day they all went on a visit to their grandmother, Queen Victoria, at Windsor. When dinnertime came, they could hardly believe their eyes when they saw the Queen take up a chicken bone and begin to pick it.

For a minute the little Wales simply sat and stared.

Then one of the children spoke up, "Who's a pig?"

—James Aldredge

ILLUSTRATIONS

The Sign of Your Daily Walk

The persecution of early Christians resulted in secret symbols being used as a means of intercommunication. The "sign of the fish" was used for purposes of identification because the first letters of each Greek word on the title, Jesus Christ, Son of God, Savior, spelled the word, "fish." Secrecy is no longer required by Christians in most parts of the world but they should still be easily identifiable both by other Christians and by the unbelieving world, not by familiar outward symbols, but by their inner qualities and their daily walk.

—L.R.P.

What Christmas Really Is

Authorities agree that it is never Christmas itself that depresses us; it is our attitude toward it. Accentuate the positive, they say, and the negative will eliminate itself. This doesn't mean merely looking for silver linings. It means adopting a

philosophical, relaxed outlook, retaining a reverence for the aesthetic and spiritual side of the holidays while acquiring a healthy irreverence for the materialistic side, for what we may somehow imagine is demanded of us. It means, above all, remembering what Christmas really is. A time for singing carols, for attending church services, for gathering with loved ones, for practicing the fellowship and good will that is so often glibly preached. A time for honoring Christ.

—Wm. Cole in

Everywoman's Family Circle

Costly Gift

Our fourteen-year-old daughter was thrilled and excited when her special fifteen-year-old boy friend brought a beautifully-wrapped Christmas gift. As we were placing the last of the gifts around the tree on Christmas Eve, she decided to open the package. It contained some nice perfume and powder. The family burst into laughter as she read aloud the enclosed card: "To Harriet—with all my love, and most of my allowance."

—Mrs. C. T. Hubbard in *Rotarian*

SERMON OUTLINES

The Real Meaning of Christmas

- I. Christmas Means That Christ Is Born. Mt. 2:2.
- II. Christmas Means That Christ Is Found. Mt. 2:10, 11.
- III. Christmas Means That Christ Is Shared. Jn. 20:21.

The Christ of the Ages

- I. His Life with God. Phil. 2:5, 6.
- II. His Life on the Earth. Phil. 2:7, 8.
- III. His Exaltation. Phil. 2:9-11.

I Have a Joy

- I. Because of God's Grace and Peace. Phil. 1:2.
- II. Because of Prayer. Phil. 1:3, 4.
- III. Because of Partnership. Phil. 1:5.
- IV. Because of Love. Phil. 1:8-11.
- V. Because of God's Providence. Phil. 1:12-18.
- VI. Because of Life and Death. Phil. 1:19-26.
- VII. Because of Citizenship in the Kingdom. Phil. 1:27-30.

QUOTES

The shortest night of the year is Christmas Eve—from sundown to son-up.—Burton Hillis.

Yes, I can remember when Christmas was an occasion for fireside rejoicing and good will,

And now it is just the day that it's only X shopping days until.—Ogden Nash.

By the time a man has the shape for the job, his kids no longer believe in Santa Claus.—*In a Nutshell*.

Christmas is a season of joy and good will, of singing and merriment, of generosity and brotherhood. Christmas is a season of concern

for the needs of others, a season of the helping hand. And that's as it should be. For there is great satisfaction in making others happy.—*War Cry*.

The only time a nickel goes as far as it used to is when it rolls under the bed.—Kate M. Ownby.

Christmas is a time when a sort of divine alchemy transmutes our mean gifts of common days into gold for the King. Even if our gift be only kindness, only kindness. Thy will be done on earth . . . And on earth peace, good will.—*Episcopal Church News*.

The trouble with life is that by the time a fellow gets to be an old hand at the game, he starts losing his grip.—Cy N. Peace.

Love is the same as it was in the Stone Age except that diamonds have taken the place of clubs.—Herbert V. Prochnow.

If you want a job done, give it to a busy man. He'll have his secretary do it.—*Personnel Journal*.

Man has two alternatives: hastening the end of the world or working towards its completion.—L. R. P.

Epitaph in an old English graveyard at Hull:

"Beloved by good men; feared by bad; imitated by few; and scarcely paralleled by any."—L. R.

While Cosmonaut Titov was orbiting, Khrushchev radioed, "I'll see you, I'll embrace you, I'll kiss you when you return." Titov came down anyway.—Paul Harvey News.

A man in earnest finds means, or if he cannot find, creates them.—*Megiddo Message*.

Alarmed by a decided drift to religion among Russian youth, the Kremlin has ordered a new atheistic offensive, according to word reaching here. One step: A compulsory twenty-four-hour course has just been instituted for Soviet university and college students in "scientific atheism."—*Newsweek*.

One of the marks of true greatness is the ability to develop greatness in others.—J. C. Macaulay in *Moody Monthly*.

Pray for a faith that will not shrink when it is washed in the waters of affliction.—Ernest M. Wadsworth in *Christian Observer*.

Flattery: Telling others what they already think of themselves.—F. G. Kernan.

Prejudice is like weighing the facts with your hand on the scale.—*Christian Athlete*

How you spend Christmas is more important than how much.—*Phoenix Flame*.

He who has no Christmas in his heart will never find Christmas under a tree.—*Sunshine Magazine*.

The persistent human being keeps trying to turn over a new leaf, but it usually turns out to be just another page in the same old book.—Vesta M. Kelly in *Quote*.

It's funny how all the countries with chips on their shoulders never have any to put in the pot.—*Changing Times*.

Wars, rumors of wars, floods, earthquakes, confusion—if the pessimists aren't happy now, the chances are they never will be.—*Supervision*.

By the time a man learns where he stands, his feet hurt.—Rex Mobley in *Quote*.

Moderns are people who meet a crisis face to face, after taking a pill.—Carey Williams in *Publishers Syndicate*.

The way to get ahead of Russia is to get behind America.—Lowell Nussbaum, *Indianapolis Star*.

Golf is what men do to relax when they are too tired to mow the lawn.—Vesta M. Kelly.

Some minds are like concrete—thoroughly mixed and permanently set.—*Survey Bulletin*.

Golf is a lot of walking, broken up by disappointment and bad arithmetic.—*Scholastic Coach*.

POETRY

God Is Here

Someone every day in secret
Calls on me in silence.
Softly and with a smile
He steps into my room.
"It must be true and real!"
But, alas!
My mind and eyes are so blind,
That I think of him too late!
When I look around . . .
Nowhere is he!
Yet, he is forever present . . .
He is God.

—Fronzell L. Spellmon

Cooperation

It's the watchword of the nation,
It has served each generation,
It will stir a delegation,
This *Big* word—Cooperation.

It will lift from lowly station,
Flood the pools of foul stagnation,
Rift the clouds of desperation,
This *Strong* word—Cooperation.

It brings its friends to high elation,
Fills its foes with consternation,
Brings us to our destination,
This *Fine* word—Cooperation.

It elevates our aspiration,
Fires us with determination,
It will build a new creation,
This *Inspiring* word—Cooperation.
—Leroy R. Priest

Spying is most over-rated
If you are already mated.—R.
Newbold.

When We Take Time

There are so many noises
That penetrate the day—
How can we hear distinctly
The things God has to say?

When we take time to listen,
His still small voice is clear,
And easily distinguished
From noises that we hear.

—Mary Hamlett Goodma

What Is Forever?

Day after day,
Year after year,
Since God first separated land and
sea,
The breaking of the surf upon
the shore
Forever.

Day after day,
Year after year,
The love of God breaking upon
the shore
Of human hearts with its insistent
plea—
Forever and forever.

—Belle Chapman Morris

Using Patience

May we use patience every day
And when we feel it wearing thin
Let us take time to pray for calm
That will not let impatience win.

Jesus, Our Master, who was meekest
Shows us there is a higher way.
When we are patient, we find out
That things go smoothly through
each day.

—Louise Darc

The CHAPLAIN

CHAPLAINS' QUERIES

Query: *Why are some chaplains always in trouble?*

I'VE had it," exclaimed a supervisory chaplain, "our mutual friend is in trouble again. He was returned from overseas because of trouble. Seven months ago, I moved him because he was in trouble. Now he is up to his neck in trouble again. Why is it that some chaplains seem to always be in trouble?"

To provide an adequate and comprehensive answer to this not uncommon query is difficult. In some instances, professionally trained psychiatric personnel would need to analyze the individual concerned and discover the answer. However, experience does justify the conclusion that there are some common factors among chaplains who are habitually in trouble.

For one thing, pompousness and trouble are closely related. Arrogance and conceit are co-workers in the building of tension which creates trouble.

Here are a few examples: There's the chaplain who picketed the Base Commander's office demanding his own way; another proudly boasted of his uncurbed temper and created tension and animosity; still another habitually disregarded the time schedule for the conduct of his

chapel worship services; one chaplain knew "all" the regulations and demanded a rigid and exacting adherence to them. In each case, the chaplain's real trouble was arrogance and conceit, a smug and obstinate attitude. When a chaplain is devoted to his call to be a servant of God and dedicates himself to the service of mankind, he is seldom in trouble.

Modesty and kindness are the qualities which endear the chaplain to his superiors and fellow workers and enrich his ministry. The chaplain whose life and ministry bear the mark of stewardship, whose personal life is molded by love for his fellow men—to him trouble is a stranger.

Why are some chaplains always in trouble? This question is not applicable to a vast majority of clergymen serving as chaplains. It is never appropriate for that chaplain who (1) possesses a firmly anchored faith; (2) has an abiding knowledge of God's holy word and tries to live up to its teachings; (3) holds a sustained conviction concerning the power of prayer; (4) acts with charity toward others and (5) maintains a zealous spirit of evangelism.

—By Glenn J. Witherspoon

THE LINK STUDY

REGULAR STUDY

TOPICS FOR THE COMING YEAR

JANUARY

8,760 Hours—to Squander or to Use
(New Year's)
Being Odd for God
Are You Listening?

FEBRUARY

Opportunity Unlimited
Joseph the Upright
Ruth the Loyal

MARCH

Knowing God's Way for Us
One by One
Equipment for Life's Battles

APRIL

The Church's Mission and Persons of
Special Need
A Study of Priorities
The Meaning of the Apostles' Creed
The Risen Lord

MAY

Getting Along with People
The Choice of a Lifemate
What Is Your Kind of Family?

JUNE

A Sound Mind in a Sound Body
Who Is the Holy Spirit?
The Man Who Saw the Lord

JULY

God Bless America
Is a Good Name Important?
Durable Happiness for Moderns
Thy Kingdom Come

AUGUST

Take a Long Look at Life
John the Forerunner
The Church Around the World

SEPTEMBER

Do You Want to Be a Scientist?
Do You Want to Be a Teacher?
Do You Want to Be a Military Man?
Do You Want to Go into Politics?

OCTOBER

Getting Acquainted with God
The Christian Mission on the Rim of
East Asia
My Responsibility to Almighty God

NOVEMBER

When You're Lonely
When You're Afraid
The Attitude of Gratitude

DECEMBER

Your Lifework
Do You Want to Be a Minister?
Remember Bethlehem
Thank God and Take Courage

ARTICLES FOR 1962

SPECIAL STUDY GOD'S SEARCH FOR MAN

A Series of Special Studies on the Bible

I. INTRODUCTORY

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February —How the Old Testament Came to Be

March —How the New Testament Came to Be

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III. LITERATURE OF THE BIBLE

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V. USING THE BIBLE

October —How to Read the Bible

November—How to Study the Bible

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SUGGESTIONS ON THE USE OF THE LINK

THE LINK is both a reading magazine and a program magazine. Its program ideas are presented in article form based on ideas worked out by an interdenominational advisory board which assists the editor.

Here are ready-made program materials. You don't have to do a lot of looking around to see what to present. Here are articles based on the goals of Christian education. You are on solid ground. These come to you fresh each month.

Notice in particular this year the special series on THE BIBLE. These are being produced at the request of those of you in the field.

Some specific suggestions:

1. Order sufficient copies for every member of your group.

2. Distribute these in advance so they get into the hands of the persons involved.

3. Map out your programs around the study article topics.

4. Plan in advance so that everyone can read the study article in advance.

5. Turn to the back of the magazine for additional helps. Note the material under "Study Article Helps."

All we ask is that you send us 15 cents per copy to help pay the printing bill for THE LINK.

—Larry Fitzgerald, Editor

HOW THIS SERMON CAME TO BE

DURING the Korean Conflict it was my privilege to be assigned to the GHQ Chapel Center in Tokyo, where a number of senior chaplains worshiped regularly. In an effort to meet the total needs of that large congregation while our nation was passing through a most critical period, I invited the assistance of five of the military's most capable chaplains to form a pulpit council.

One of the many invaluable contributions made to the chapel program by this preaching staff was an effective teaching ministry through the use of well-planned sermon series. This method enabled us to plan, prepare, and give to the congregation a well-rounded preaching ministry, rather than one that stressed only those themes in which one chaplain might be interested. In addition to forcing all of us to prepare new sermons, these planned series indicated to the worshiper that the chaplains knew where they were going and how they were guiding and teaching the members of the congregation along the journey.

The church year, or the Christian year, provided the foundation for this teaching ministry. We planned themes in the light of the great truths associated with each season of the church year. For one Advent series we used the theme "The Historic Christ" with six sermons as follows:

THE HISTORIC CHRIST

I. The Great Expectation

To make ready a people prepared for the Lord (Lk. 1:17).

II. The Advent in Time

But when the fulness of the time was come, God sent forth his Son (Gal. 4:4).

III. The Wonderment

And all they that heard it wondered at those things which were told them by the shepherds (Lk. 2:18).

IV. The Hospitality

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen (Lk. 2:20).

As many as received him, to them gave he power to become the sons of God (Jn. 1:12).

V. The Opposition

There was no room for them in the inn (Lk. 2:7).

VI. The Manifestation

For we have seen his star in the east, and are come to worship him (Mt. 2:2).

The sermon I gave was No. 4, "The Hospitality."

The Hospitality

Texts: *And the shepherds returned, glorifying and praising God for all the things they had heard and seen* (Lk. 2:20).

But to as many as would receive and welcome him, he gave authority to become the children of God (Jn. 1:12; ANT).

THERE is something invincible and indestructible in man. Deep within the human heart there is something that refuses to take no for an answer. "Hope springs eternal in the human heart."

Every generation is linked together by faith and expectancy. From the birth of conscience in Eden, through the birth of a nation in Jerusalem, through the birth of a Savior in Bethlehem, through the birth of a church at Pentecost, to the realization of God's kingdom in the hearts and lives of men—so runs the divine drama of expectancy and redemption of our race.

The vision man cherishes may become dim but it does not die. The torch is passed on from generation to generation. The old men dream their dreams and young men catch their visions and carry on their

ideals toward further goals. Out of all the disappointments and delays, the sins and setbacks of history, the divine purpose is portrayed as a relay race.

Through the long centuries men have kept looking for a king, for a Messiah, for God manifest in human flesh. East and West, North and South this faith has not failed. Even when the night is at its darkest, a song may be heard.

In the darkness of that first Christmas night, "The glory of the Lord shone round about them"—the shepherds (Lk. 2:9). And God's promise of deliverance came in the first Christmas message, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Lk. 2:11). To this revelation they responded, "Let us now go even unto Bethlehem and see this thing which is come to pass" (Lk. 2:15). And the report states that these shepherds returned from their visit to the Christ child, "glorifying and praising God for all the things that they had heard and seen" (Lk. 2:20).

Those shepherds on that Bethle-

hem hillside are symbolic of all earth's plain people longing for deliverance from the bondage of sin and who have willingly afforded the Christ of Christmas genuine hospitality.

The shepherds knew that what they had seen and heard in Bethlehem should reach out and on until all men would know and obey God's message of love found there.

It was impossible for them to know how God's purpose should be accomplished, but they knew it would ultimately be realized in God's time. That baby in Mary's arms was king and would accomplish his kingly mission. They could not have understood then that his throne would be a cross and his crown would be a crown of thorns. However, they knew he was royal—that this new power which he had so silently brought with him would increase in spiritual insight and achievement until the kingdoms of this world would become his kingdom.

TODAY, we cannot see God's "when" and "how." We do not yet know fully how business can operate under the mind and spirit of our Lord, how the economic order can be made over to fully realize his values, how the relationship between nations can be lifted above conflict and war into the redeeming law of love.

However, there is one thing that the high moments of experience have impressed upon the minds of

all who have afforded hospitality to the Christ of Christmas. It is the truth that only in Christ does one find life's true and fullest interpretation. Having had this transforming experience, man can go back to his routine duties "glorifying and praising God" for that which in a moment of vision and insight has been seen, heard, and felt.

That God-given quality in every person that longs for and expects a better day is ready to receive the Christ of Christmas with open arms and heart. This hospitality is seen in the response of the shepherds—"And the shepherds returned glorifying and praising God"; in the testimony of Simeon—"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people" (Lk. 2:30, 31); and in the gratitude of Anna—"She, coming in that instant, gave thanks likewise unto the Lord" (Luke 2:38).

However, there is within man another nature which refuses to accept and make room for the gifts of God in Christ. John tells us that "he was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (Jn. 1:10, 11). The most effective opposition to the coming of God into our world is, as J. B. Phillips points out, "man's frightening preference for the grayness of mediocre living." Man's difficulty is not that he has come to the light and found

that the message of Christmas is misleading; it is that he is willing to remain in his half light. It is not that God has proved to be a failure, but that man has preferred the safe little half-truths of experience to the dangerous adventure of claiming the promises of God.

"But as many as received him, to them gave he power to become . . ." (Jn. 1:12). The New Testament makes clear that the free movements of divine help depend on the presence of man's hospitality and faith. "According to your faith be it unto you" (Mt. 9:29). The author of the Book of Revelation pictures Jesus before each individual saying, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20).

Human life as a whole confirms the truth which such scriptures suggest. Man's receptivity is always the limit of his blessings. He never obtains more than he believes and welcomes into his life—no matter how much God may have available for him. We live in a world of unappropriated truth, unused resources, unclaimed power, and the blessings of God's creation can be received only by opening our lives and providing hospitality for his only Son. As the Christian gospel sees man's case, the central tragedy lies here—that God in Christ is willing to do so much more for, and in, and through us than we are willing to let him do. The divine will is forced to wait upon our lagging,

inhospitable lives. "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not" (Mt. 23:37). "And He performed very few miracles there because of their lack of faith" (Mt. 13:58; Phillips). "But as many as received him, to them gave he power to become . . . even to them that believe. . . ."

The saving factor in our day, as in all times, lies in the lives of humble folk like the shepherds, Simeon, Anna and the fishermen who have become his disciples, who have accorded the Master hospitality. There was something very strange about the sense of cleansing, the glad radiance and new directions which those early Christians received from their association with Christ. They had never been outside of Palestine; they had such a little knowledge and learning measured by the world's standards—but they had a victory over the things that had once defeated them and a certainty as to where they wished to go. And, stranger still, they had faith to believe that God through Christ could give them adequate resources to achieve their highest ideals and deepest longings.

TO give hospitality to the Christ of Christmas is to become a new creature; nothing less describes the change for it is equivalent to a new creation. "Therefore if any man be in Christ, he is a new creature; old things have passed away; behold, all

things are become new" (2 Cor. 5: 17).

This man lives in a new world because his outlook is changed, for the world we live in depends largely on our outlook. When one affords Christ's hospitality, the things he once valued most lose their appeal—money, pleasure, position. On the other hand, love, duty, brotherhood and service, which have counted for little, become important and demanding. A transformation of values always comes to the life of one who opens his inner being to God.

John Masefield in "The Everlasting Mercy" describes in familiar words the transformation that comes to the new creation in Christ. "Meaning comes back into a situation which otherwise is like a coded message without a key, or a stained-glass window without the light to reveal its colors and significance."

Yes, those who have received him in every age have found power to become sons of God and have gone about glorifying and praising God for all the things that they have heard, seen and felt. One of the most helpful studies I have ever had was a course under Dr. Henry P. Van Dusen on the "Place of Christ in Christian Thought and Experience." In his lectures, the President of Union Theological Seminary pointed out that in every land where Jesus has been exalted, worshiped and served, the church has been dynamic in human relationships—and has met the needs of those who received the good news.

THE glorious testimony that Christmas is that from the jungles of Africa, the mountains of North Carolina, the cotton fields of Alabama, the slums of New York and Tokyo, there have come the humble people glorifying and praising God for the power which he has given them to become his sons and daughters.

These are not the wise and learned in the affairs of the world—they are the common people who through Christ have found divine guidance who are traveling in the right direction because they have received it. One who makes foolish the wisdom of this world.

We are realizing for the first time that the future of good relations and peace in all the world depends upon what the missionaries have been doing in a quiet way for over eight hundred and fifty years. Many of the leading statesmen of our world today are saying, with Christ and his church, that peace and security do not depend upon a large Army, Navy, and Air Force, but upon good will between individuals and nations. The answer is just that simple and just that profound. Profound because man does not have the power or insight to make his relationship with his fellow man right until Christ through Christ enters the heart of each and the relationships of each. This is what Christ is prepared to do for all who give him hospitality.

Dr. C. G. Jung underlines the audacity of the claim of Christianity. It can lift whoever will accept it into

nobler life built on a grander scale than anything this earth knows. Christ can make him able to do and be what no one else can do or hope to be. Then Dr. Jung adds "That nobody can laugh this out of court, for it has done it. And every day we meet such new creatures on the streets." Dr. Jung spoke very wisely and well.

When we open our inner lives and provide true hospitality for the Christ of Christmas, we find life, abundant life as you and I desire to live it and as God planned that

we should live it. Here is the secret of full, living and triumphant achievement. Tens of thousands in our own day have proved this truth in their own experiences and are going about their common tasks with victory in their hearts and praise upon their lips for all that God has done and is doing in and through them.

I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of Life I'll walk,
Till traveling days are done.

THE EXTRA MILE

A mother was teaching her three-year-old daughter the Lord's Prayer and instructed her in part: "Give us this day our daily bread."

The little girl repeated: "Give us this day our daily bread," and then added, "and butter."

"Don't say 'and butter,' just say, 'bread,' said the mother.

And the little girl said: "But, Mamma, I don't like bread without butter on it."

—Arthur Austin

America's motorists take good care of their cars—and they keep pedestrians in good running condition, too.—*Chicago Tribune*.

Why can't life's problems hit us when we are eighteen and know everything?—*Watchman-Examiner*

Credits

The Christmas Psalm by Mary Dickerson Bangham and **Incarnation** by Michael Daves are reprinted with permission from the December 1960 issue of MOTIVE.

Pictures—page 11, Religious News Service; pages 49-58, U.S. Air Force and U.S. Army; spots—pages 2-9, Volk.

Christmas Psalm

The Lord is my shepherd, I shall not want—

Is the Little Lord Jesus, the Babe in the Manger, my shepherd?
At Christmastime every picture of the Nativity, every carol, every
reading of scripture, every pageant, shepherds me away from
the complex sham which makes up so much of life! . . .

And I find myself remembering that my deepest wants are, already,
met!

**He makes me lie down in green pastures,
He leads me beside still waters,
He restores my soul—**

Words written long before there was a Christmas, now bring rest
and restoration and I am able, more fully than ever before, to
appreciate God's gift—Jesus!

**He leads me in the paths of righteousness
For his name's sake.**

**Even though I walk through the valley of the shadow of death,
I fear no evil;
For thou art with me—**

There must have been shadows in the Stable! . . . And shadows of
Herod preceding each camel-step as the Wise Men followed the
Star! . . . Shadows in Egypt! . . . In Nazareth! . . . In Gethsemane!
. . . On Golgotha! . . .

Knowing that The Light of the World is with me, I shall not fear. . . .

**Thy rod and thy staff,
They comfort me—**

With rod stronger than any shepherd's crook in a Christmas pageant,
with staff more firm than any carried by the Josephs of Christmas
plays, The Good Shepherd eases my roughest paths. . . .

**Thou preparest a table before me
In the presence of my enemies—**

Thou preparest tables before me in a world wherein Greed seeks
to commercialize Christmas! . . .

Thou anointest my head, when bruised, with healing oil,
My cup overflows.
Surely goodness and mercy shall follow me
All the days of my life;
And I shall dwell—

I shall dwell! . . . I shall abide! . . . I shall live! . . .

In the house of the Lord
Forever.

—MARY DICKERSON BANGHAM

Incarnation

ONCE upon a time, there lived a King who had power over all nations and all peoples. His courts were of richest splendor; his tables were heavy with the finest food. Music and laughter and gaiety floated from inside the castle and it was always light. Clouds wrapped the castle in an ethereal majesty. Travelers always stopped and looked at the castle for a long while, wishing they might know the King who built the marvelous structure. But none were able to reach the castle.

In the cold of winter, the King's tailor entered the royal chambers with his latest sketches for the King's wardrobe. The little man was proud of his accomplishments. He had selected the finest materials and woven them into the most beautiful garments that eyes had ever beheld. They glittered like gold.

But the King was not pleased. He ordered his tailor out, vowing to make his own clothes. No one but the King himself knew what he wanted. The door to the throne room was shut and locked. Weeks passed, and from inside came the clack-clack-clacking of the loom. The royal court waited with great anticipation to see what the King would make for himself. They knew they were bound to be blinded by the glory of it. Finally, the awaited day arrived. The doors opened and the King appeared.

Everyone—and especially the tailor—gasped in surprise and horror. His Majesty was dressed in the simplest, cheapest, most unkingly garments imaginable. He had the choice of the finest materials in the world, but he chose to wear—the clothes of a beggar!

"I am going into the valley," he said quietly.

—MICHAEL DAVES

Call
to
Prayer



By **DOROTHY MACLEOD**
*General Director
United Church Women
National Council of Churches*

**COME! Everyone who thirsts, come to the Living Water;
COME! Worship the Lord, hear him speak;
COME! Persist in prayer, learn his will.**

ON the World Day of Prayer, March 9, 1962, millions of women will come together for praise and thanksgiving, for intercession and renewal, finding comfort, courage, and deep joy in sharing his love with a world in need. In 145 countries, on six continents, they will worship together in a program which comes in 1962 from the minds and hearts of the women of Uruguay. They will be "aware of a world in tension, a hungry world—hungry for food, for freedom, and for the dignity of man which God's love assures to all his children."

In addition to striving on this day to unite all Christians in a bond of prayer and Christian fellowship with others around the world, they will make an offering for interdenominational projects at home and abroad. For this "modern miracle" much preparation must be made.

A packet of material is available now, price 50 cents. Order from

Office of Publication and Distribution
National Council of Churches
P. O. Box 323
Cathedral Station
New York 25, New York

It includes not only the service of worship to be used on the day, but a guide for use in the weeks ahead. In this you will find a history outline of the World Day of Prayer, plans for the observance of the day, sub-committees which may be helpfully set up, with concrete suggestions for the promotion of the day.

The packet includes also a large and attractive poster for promotion of the day, a sample leaflet of the Call to Prayer, a sample offering envelope and a well-written dramatic presentation for the World Day of Prayer entitled "In Unbroken Line."

Protestant Women of the Chapel will want to be a part of this growing fellowship. They will want to pray with Christian women around the world:

Lord God, who made of one blood the people of all nations, we praise thee for thy love richly given to all. We thank thee for the wealth of past years. Thou knowest us to be set in the perplexities and dangers of today's changing order; help us to abide in thee and thy word in us. Lead us forth from this day wherever it shall please thee. Help us to follow at whatever the cost. Father of us all, on this Day and all days, grant that

thy greatness fill our emptiness;
thy glory deliver us from our selfish ways;
thy strength replace our weakness;
thy fresh adventures defeat our little fears;
thy call draw us resolutely along the way.

We pray through Him who is thy love to us.

HOW TO BE SUCCESSFUL

1. Don't worry when you are doing the best you know how to do.
2. Don't hurry when success depends upon accuracy.
3. Don't believe a thing is impossible without trying it.
4. Don't imagine that good intentions are enough.
5. Don't think evil of a friend unless you have all the facts.
6. Don't harbor bitterness in your soul overnight.

—From *Christian Athlete*

"Too many people," observed a modern wag, "fashion their lives after French bread—one long loaf."—Hal Stebbins in *Printer's Ink*.

One of the needs of our time is less scheming to get by without work and more work to get by without scheming.

How to Deliver a Sermon

THERE can be only one answer to the question of how to deliver a sermon. It should be delivered as effectively as possible. It is perhaps redundant to remind ourselves that each minister possesses the important and irrefutable responsibility of communicating the message of faith to his religious community.

It is easy to lose sight of the fact that the function of a sermon is teaching through formal speech. The dictionary version characterizes a sermon as a discourse for the purpose of religious instruction or exhortation, generally based on a text of scripture and delivered from a pulpit. If this definition bears a germ of truth, it would seem only logical that the minister in this discourse should concern himself with the improvement of his speaking abilities to insure the proper reception of his message. In few other professions is the subject matter so entirely dependent upon the oral method. With such great reliance upon the oral method, it would seem practical and beneficial for him to become aware of the elements of good public speaking and to incorporate them into his delivery.

However, it may seem somewhat

incongruous for a man of deep religious conviction and sincerity have to concern himself with techniques or skills of presentation especially since his message is of such magnitude and importance. These so-called frills and adornments of delivery may appear to have little respectability when balanced against the power of the Word of God.

Actually, the study of oral communication is one of the oldest systematic studies of our culture. As early as 450 B.C., Corax of Syracuse wrote a treatise concerning speech. Since that time, men such as Aristotle and Quintilian have spent much time refining and discovering how to improve an individual's oral effort. The studies go on to this time. With this type of philosophical heritage, one might surmise that the answer to the improvement of speech abilities would be somewhat routine matter. Unfortunately, man has not always put to good use its persuasive force.

Some of the condemnation and apprehension concerning public speaking may be warranted, but not for the reasons stated. Any deviation from the norm in public speaking

not in good taste. But it must be understood that the deviation need not be due to an overuse of the techniques of oratory, but can result from a lack of their use. St. Augustine in his *De Doctrina Christiana* actually suggested that the study of speech be an integral part of the preacher's early training. Perhaps we realized that it takes more than knowledge and a deep religious conviction to deliver a sermon. Be that as it may, one can deliver an effective sermon by developing good speech habits. What are some of the aspects, then, that should be considered in the delivery of a sermon?

The Message

First, we should not forget that the speaker is not the focus of attention in the delivery of a sermon. That position is reserved for the message. Oral communication is for the express purpose of communicating ideas to a listener. Therefore, whenever the speaker does something which takes the focus away from the message, the oral communicative process is interrupted. The minister must recognize, for example, that unnatural or unnecessary physical action is such a detriment. Communication is best served when he functions normally as a speaker and the listeners are not overtly aware of his presence.

Thus, it is important for the minister to concern himself with the tenets of good speech if only for the sole purpose of insuring that whatever he does or the manner in which

he expresses himself will add to and not detract from the reception of the sermon.

The assumption in this discussion, of course, is that each minister approaches his sermons with deep religious conviction and some sound knowledge in the religious field. The following investigation of the speaker, the sermon, and adaptation is predicated upon these two basic premises.

The Speaker

How many unknown mannerisms have you acquired over the years? Are any of the following familiar to you or, perhaps more important, to your congregation? Do you toy with your manuscript? Are your glasses a source of comfort as you take them off and put them on during delivery? Do you fiddle with the pages of your Bible or hymnal, keep time by tapping your fingers on the lectern? Do you adjust your robe or perhaps clutch the pulpit and rock back and forth? Perhaps you remember some foible that pertains especially to you?

It will be the rare man who is devoid of mannerisms, and it may be impossible to eliminate all of them. But, if we do not minimize them, they may become detrimental to our communicative effort. Congregations have been known to have members who anticipate or even count the vocalized pauses or keep time with the tapping finger.

In addition to these distracting mannerisms, difficulties may arise

from inadequacies of the voice or physical involvement; such as, gestures, eye contact, directness, or any of a great number of other delivery aspects of which I am sure you are well aware. The effort does not have to be vitiated by these weaknesses, however. Each speaker possesses strong points as well as faults and the optimum situation is to minimize the difficulties and improve the strong points. Counsel of a close friend or wife can aid in discovering the nature of your plus and minus factors of delivery.

The result of the improvement of these aspects should be directed at securing a personal relationship with the congregation, not oratorical brilliance. In other words, the improvement we attempt to attain is not predicated upon developing the brilliant speaker, but more realistically, one who is able to communicate personally from the pulpit.

The Sermon

In addition to the personal difficulties of the speaker, the sermon itself can pose a problem. One does not have to deliver a great number of sermons before they can become routine, conviction notwithstanding. The barrier of overcoming repetition is immense. There is nothing more deadly than a lack of spontaneity on the part of the minister. Just because your congregation has heard your Easter message three years in a row does not mean that it cannot appear fresh and new every year. Take the time to brush

out the mental cobwebs. It may have taken you a relatively short period of time to prepare the first Easter message; each succeeding effort undoubtedly will demand a great deal more preparation.

Each sermon should be scrutinized carefully to avoid the commonplace routine, for even if we accept the fact that the message for a particular sermon is prayerfully arrived at, it may, however, not stimulate interest or hold attention as it is developed in the sermon. The congregation may have become familiar with the development of your ideas. When it begins to anticipate what comes next, perhaps it is time to change. For instance, do members of your congregation continually hear you utter first the scripture then a short exegesis, followed by a number of examples, and on to the conclusion? If they do, you may find them preparing to leave when you get to a certain point in your sermon. This is not to imply that your development need be unusual or dramatic. It should be varied, however, and contain a number of interest-getting elements such as familiarity, reality, activity, and movement which are normally a part of most sermons.

Part of the problem is, of course, a lack of time to prepare adequately the sermon. This may be one of the major determining factors for the lack of a fresh development of ideas each Sunday. It is far too easy to establish a routine and to perpetuate it Sunday after Sunday without

realizing the detrimental effect it may have upon the congregation. Fortunately, even minor changes of development can result in the desired spontaneity.

Adaptation

The final consideration, and one which may not be as apparent, is the adaptation of your ideas to your congregation. Every audience places distinct demands upon a speaker. They can be reflected in the language, personal involvement, and, on occasion, even in the theological approach of the speaker. It is not uncommon to discover that there are great differences within any religious group from area to area and even at times within a single locale. If your congregation is stable, you may find that over a period of time, you are able to adapt your ideas to their needs and interests easily. If it fluctuates, you should endeavor to ascertain as much knowledge as you can concerning the general level of knowledge, interest, and background of your congregation so that you may adapt your materials in order to enhance the reception of your message. This does not mean

that the subject matter should be adapted to the audience (although at times it may be warranted), but more specifically the way you present the subject through language, examples, and development should be adapted to suit the best interests of the audience.

We should continually avoid complacency by constantly trying to improve our delivery, thereby improving the communicative level of the sermon. Further, we should constantly attempt to find new ways of approaching this most worthy of all subjects. Should not a message as important as Christianity be given its due respect? Should not we do all we can to insure that this message be presented in an appealing "package"? Is it sacrilegious to suggest that this message be "merchandised," if you will, with the same fervor, care, and planning as any mundane item? Does not the Word of God seem a more worthy subject befitting the best we can offer it? The simple answer to the question of how to deliver a sermon, then, is never to be satisfied with your efforts; attempt constantly to improve your communicative ability.

GOD AND I TOGETHER

"My Father worketh hitherto, and I work" (Jn. 5:17)

My strength alone is not enough.

But God is working, too.

And God and I together can

Make cherished dreams come true.

—Mary Hamlett Goodman

“Brother, Are You Saved?”

By Samuel M. Shoemaker

RECENTLY a minister wrote,

In days gone by, we read about “personal work.” In our present day, it is considered psychologically wrong to collar a person with the words: “Brother, are you saved?”

All I read is negative, how not to do it. Perhaps our forefathers were wrong in method, but we are doing nothing. What is the positive side of the story? How are we to make the contact and lead a person into an out-and-out committal to Jesus Christ?

I venture this reply: Human need does not change much from age to age. Neither does the power of the grace of God through Jesus Christ and the Holy Spirit. We know these things if we are Christians. But the approaches to these great realities, the means of their understanding and the implementation of bringing the answer to the problem, change very much. And some clergy who have become familiar with some of the modern insights and approaches find themselves in great uncertainty, not only about older and more familiar ways of approaching people, but even about the efficacy of the gospel. This affects our preaching, but still more our contacts with individuals.

Reprinted with permission from the *Pulpit Digest*.

Let us look at some of the things we have learned from more modern approaches. We shall not begin by asking: “Are you saved?” We shall not shake our fingers in disapproval or in threat. We shall follow the “non-directive” method at least far enough to get people to talk fully about what is on their minds and in their emotions. We shall not start talking too soon, nor suggest prayer before the facts are known and some understanding is established. We shall “feel” like fellow sinners, fellow seekers, as we talk with people, not like mature experts. We shall approach people always with concern, with humility, with prayer, with misgiving about our own abilities, with hope and adventure regarding any one interview.

But we shall not behave as if we

had a bug on a board and were dissecting him. Some of us just cannot counsel without personal concern that the person should find Christ as his Lord and the answer to his needs. We shall be giving them, as St. Paul said, "not the gospel of God only, but also our own souls." We must have *time*, and appear to have it. We shall need humor and humanity. We shall say a few provocative, "come-on" things, let people talk, and listen eagerly, creatively. We shall interlard experience (our own and that of others) into what we say.

The talk may begin painfully, for exploring these inner realities may be difficult for some. It should become increasingly a relief, as the things said find understanding and acceptance—not because they may be right or ideal, but because they are fact. Better, we fully accept the persons, and they begin to feel a little of the love and forgiveness of God through us. God forgive us if we send them away after a dull encounter, filled with wooden suggestions compounded of a smattering of Christian ethics and some psychology. We were not ordained for this!

WHAT have we to say that goes beyond sympathetic listening and the "non-directive"? People need redemption and salvation as much as they ever did. The Christian gospel is as much the answer as it ever was. We need today to ready the ground before we

plant the seed. But in such an atmosphere of trust and acceptance, the old truth may carry much more deeply into minds and hearts. We all need forgiveness—many times and day after day; but once, in a great experience of knowing, we are pardoned by God. A crucifix hangs on the wall of my study, right in front of the sofa on which most people sit while we talk. It is so natural to point to it and speak of how much we need a saving that is beyond the help of men. They may begin to feel the effect of the cross long before they ever raise a question about "theories of the atonement."

They need to accept Christ as Lord and Savior. They need to feel his claim upon them and their need for him. Firsthand witness about what he has done for people we know, and for us, is worth much more than intellectual arguments. We must play fair with people's intellectual problems, and C. S. Lewis' *Case for Christianity*, or something comparable, may help. But I find an honest, empirical approach in suggesting that one "surrender as much of himself as he can to as much of Christ as he understands." I make plentiful use of John 7:17 (KJV): "If any man will do his will, he shall know of the doctrine."

It is not enough for them to be carried along sympathetically so far. This needs to be nailed down, made concrete. They may need to think it over, but there ought not to be any longer a delay than necessary in

helping them to *make a decision*. Dr. Tillich says: "The Christian gospel is a matter of decision." William James said: "The crisis of self-surrender must always be regarded as the vital turning point of the religious life." This decision may come in the first interview, and it may have to wait for several more. It is man's part in his own conversion; God's part is forgiveness, acceptance, restoration, grace. It is a beginning only, but an essential one.

Then comes the time to talk about one's own devotional life and habits, membership in the church, use of the sacraments, and the worth of belonging to a small group for fellowship, growth, and witness. The many means of grace become felt needs. It seems there will be little hunger for Christian helps until one has made a real beginning in the Christian experience.

Much of what I have said is predicated upon someone having come to us for help. What of reaching out to him with the initiative?

We shall learn to take every op-

portunity, wherever it presents its—a chance meeting on a train plane, at a social function, someone who comes once to church. Make friends. Play on his territory; ask about his interests. Use the ordinary processes of friendship. Suggest lunch together.

How does one introduce the subject? He may be skittish about personal approach. Maybe the best way to begin is with the condition of the world. Work around to the connection of freedom with faith of democracy with Christianity. Help him to see that freedom is the fruit of which faith is the root. That may soon bring you round to the personal obligation of Christian discipleship.

One thing I think essential in approaches. People ought to see in us the genuine adventure, even excitement, of faith. It ought to be obvious that we enjoy even the struggles of faith. In the end, the surest mark of a Christian, and his best witness to the outside world, is the joy God gives him.

"DON'T CRY, MOMMIE"

A little boy was sitting by his mother during a prolonged lecture. Finally the speaker told a touching story and the little one saw tears in his mother's eyes.

He said, loudly enough for the speaker to hear, "Don't cry, Mommie, he'll quit after a while, maybe." He quit.

—*Christian Observer*

If communism were such a success as they say—they'd put up a plate glass window instead of an iron curtain, wouldn't they?

—*Rotagraph*

The CHAPLAIN

Meditations of a Missionary

THOUGH I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high-grade rice; though I as a teacher can deliver learned lectures, but do not have love, my message is hollow.

2. And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing.

3. And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

4. Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never

anxious to impress. Love tries to identify itself with the people and is never puffed up.

5. Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best.

6. Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding, it rejoices in sharing the truth.

7. Love keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but

within the bush there will be no burning fire.

8. Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Savior, it would be better to entrust such education to the government; for our knowledge is always incomplete without Him who is "The Way, the Truth and the Life." Love that has no other desire but to trust, never fails.

9. We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields?

10. But now, here on earth, we can comprehend only in part.

11. When missions were yet at the stage of childhood, the methods of proclaiming Christ's gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent church for the Master that is self-supporting, self-administering and self-propagating.

12. But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave himself without a witness. He is perfecting his plan in and through history, though

everything now looks confused and baffling.

13. Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities: faith, hope and love; these three. But the greatest of these is love.

NEWS BITS

A plea for permanent legislation governing entry of refugees to this country was made before the Senate Subcommittee to Investigate Problems Connected with Refugees and Escapees by **James MacCracker**, director of Immigration Services for Church World Service. "We believe," he declared, "that permanent provisions for the admission of refugees, albeit in token numbers, would have a major psychological impact throughout the free world, providing that no barriers were erected because of the accident of race or geography."

A 35-member evangelistic team of Methodist pastors from the United States visited Norway this past summer for a week of preaching and visiting in twenty Methodist churches. Following this team effort, the group joined two thousand other Methodists from around the world for the Oslo Conference.

The General Commission on Christian Education has just issued a new pamphlet "I Will Look Up." Price: 25 cents.

NEWS ROUNDUP

CHAPLAINS

A proud father was Chaplain, Col. **John F. Daniels** when his twin sons received awards for being Distinguished Air Force Graduates from ROTC during graduation from the College of Commerce and Business Administration, University of Illinois. Chaplain Daniels is on duty at the Office of the Chief of Air Force Chaplains, Pentagon.

We've been told that Chaplain (Col) **William J. Reiss**, U.S. Continental Army Command, was a tennis casualty recently. Chaplain Reiss severed the Achilles tendon in his right leg and was hospitalized at the U.S. Naval Hospital, Portsmouth, Va. However, he is now back in circulation.

Chaplain **Glenn J. Witherspoon** recently visited the U.S. Naval Chaplain School at Newport, R.I., to acquaint the chaplains with the program and materials available from the General Commission on Chaplains and Armed Forces Personnel. Capt **Edward A. Slattery**, CHC, USN, is the very capable director of the school.

Chaplain, Lt Col, **Raymond T. Mattheson** and his family have returned after two years at Clark AFB, Philippines. Prior to reporting for duty at Carswell AFB, Tex., Chaplain Mattheson and his family visited in Washington.

Chaplain (Col) **John A. Dunn** recently assumed the post of Command Chaplain, U.S. Army Communications Zone, Europe. He succeeded Chaplain (Col) **Ralph H. Pugh** who returned to the States to become director of resident instruction at the Army Chaplain School, Fort Slocum, N.Y.

"Best laid plans . . . oft go awry," says Chaplain, Lt Col, **Ashley D. Jameson** who sent his family to Texas for a month's vacation expecting to be "on the road." Orders were changed and Chaplain Jameson, Deputy Command Chaplain of Tactical Air Command, Langley AFB, Va., found that he had a month to spend all alone. However, we were glad that he found time to visit our building.

Recognition for his successful ministry to armed forces personnel was given Chaplain (Col) **John I. Rhea** by King College, Bristol, Tenn., by awarding him a Doctor of Divinity degree. Chaplain Rhea is Chief, Non-resident Training Department of the U.S. Army Chaplain School, Fort Slocum, N.Y. Chaplain **Glenn J. Witherspoon** of The General Commission on Chaplains recently visited the Army Chaplain School to acquaint chaplains with services and materials available from GCC.

The Naval Aviation Memorial Chapel, Pensacola, Fla., was dedicated in May. Bishop **Henry I. Louttit**,



Chaplain (Maj Gen) Frank A. Tobey, Army Chief of Chaplains, presented first lapel pins of the new Chaplains Branch Seal and newly designed Certificates of Retirement to former Chiefs of Chaplains in Pentagon ceremony. L-r: Chaplain Tobey; Chaplain (Col) Alva J. Brasted; Chaplain (Col) George F. Rixey; Chaplain (Maj Gen) Ivan L. Bennett and Chaplain (Maj Gen) Patrick J. Ryan and present, Deputy Chief of Chaplains, Chaplain (Brig Gen) W. J. Moran.

D.D., chairman of The General Commission on Chaplains, conducted the Protestant Service of Dedication while the Litany of Dedication was read by **RADM J. Floyd Dreith**, CHC, USN, Director of the Chaplains Division. Celebrant for the solemn mass of dedication for Catholic Services was **RADM George A. Rosso**, Chief of Naval Chaplains.

A modern-designed chapel was dedicated at Point Mugu Headquarters of the Pacific Missile Range to highlight the concern of all American citizens and their government that a religious ministry of the highest order be provided for the young men and women of America serving the nation in uniform.



Pin is replica in design, though not color, of new Chaplains Branch Seal.

Dedicated to the 7031 Merchant Mariners who sacrificed their lives in service to their country in World Wars I and II is the chapel at Kings Point, L., at the U.S. Merchant Marine Academy. Names of all seamen are memorialized in a Roll of Honor Book. Tower of the chapel houses a nautical lamp which has been officially recorded on navigation charts for Long Island Sound. The chapel is a fitting tribute to the gallant men whom Admiral Nimitz said "enabled us to carry the wars to the enemy and fight his territory."

Capt **Francis T. O'Leary**, CHC, USN, has assumed duties as District Chaplain, Fourth Naval District, Philadelphia, and was relieved by Capt **Charles J. Covert**, CHC, USN, who has just come to the Office of the Chief of Naval Chaplains.

CDR **Richard G. Hutcheson**, CHC, USN, has reported to the Headquarters, Support Activity, Yokosuka, Japan. Lt **Dennis C. Kinlaw**, CHC, USN, has replaced CDR Hutcheson as the Head, Procurement Section, Pentagon.

Capt **J. C. Ford**, CHC, USN, and Capt **R. M. Schwyhart**, CHC, USN, were co-hosts to 114 clergymen representing 26 denominations at the Annual Naval Orientation Conference for Civilian Clergy at the Naval Training Center, Great Lakes, Ill.

Chaplain **Ernest A. Ham**, CHC, USN, and Chaplain **Chester R. Weber**, CHC, USN, assumed leading roles in the 1961 Disciples of Christ Chaplains Retreat at Christmount Christian Assembly, N.C.

A former Navy chaplain, **William J. McKeefery**, is acting president of Washburn University, Topeka, Kans.

A Protestant Family Life Meeting was held at Quantico to research and study topics like dating, courtship, preparation for marriage and the Christian home following weekly sessions throughout May and June. This is an annual conference sponsored by the chaplains at the Marine Corps School.

Hillside House, a Christian Center for Servicemen in Seoul, Korea, was dedicated at a special service in which Chaplain (Maj Gen) **Frank A. Tobey**, Chief of Army Chaplains, Chaplain (Col) **Wallace M. Hale**, Eighth Army Chaplain, Mr. **Marshall Green** of the American Embassy and Brig Gen **Charles Billingslea** of CINCUNC/COMUSK participated. To Capt **Lloyd S. Hindman**, CHC, USNR, this represented the fulfillment of one of the greatest needs in Seoul. The Center welcomes servicemen. The Rev. and Mrs. **Joseph D. Stanley** recently arrived to direct the ministry to service personnel.

Chaplain (Maj) **Cloma A. Huffman** has been transferred from the Post Chapel at Fort Lewis, Wash., to Headquarters, Fifth U.S. Army, Chicago. Chaplain Huffman and his four children—Drucilla, 18; Tonya, 9; Nina, 7; and Don, 3 are now living at 63 Nicholson Road, Fort Sheridan, Ill.

Chaplain (Col) **Earl Compton** has been transferred to Fort George G. Meade, Md., where he will continue his long and devoted career in the

Army Chaplaincy by serving as Post Chaplain.

The sudden death of Capt **Newell D. Lindiner**, CHC, USN, while assigned to the Reserve Division of the Office of Chief of Naval Chaplains, brought sadness and shock to his many friends throughout the service.

We have heard that First Army Chaplain (Col) **Charles E. McGee** devoted special attention to his golf game while spending his annual leave with friends in Puerto Rico.

Transferred to the 13th Naval District, Seattle, Wash., to become District Chaplain was Capt **Herbert C. W. Albrecht**, CHC, USN. Our best wishes to him in his new command! Capt **Abbot Peterson, Jr.**, CHC, USN, was transferred from the 13th Naval District to San Diego prior to his retirement after thirty-one years commissioned service in the Navy.

Not often does a chaplain return from an oversea tour to take up his old command position. However, Chaplain, Col, **William F. Taylor, Jr.**, had this happy privilege when he was reassigned to the headquarters of the Eighth Air Force at Westover AFB, Mass.

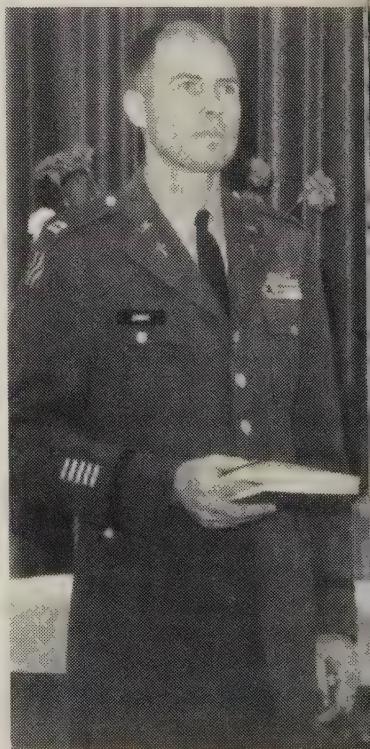
Does a front row seat at a Spanish bullfight interest you? Chaplain, Col, **Albert L. Cutress**, staff chaplain of the Sixteenth Air Force, has been writing his old friends and offering them tickets.

Late information we've received is that the U.S. Army Chaplain School at Fort Slocum, N.Y., will be moved

to Fort Hamilton in an effort to provide better housing accommodations for chaplain students. Chaplain (Col) **Charles E. Brown, Jr.**, Commandant, will supervise the move.

During his vacation Chaplain, **George S. Wilson**, Offutt AFB, Neb., visited in Washington with his family.

Chaplain (Capt) Henry F. Jonas of Army Combat Development Experimentation Center, Fort Ord, attended Annual Marriage and Family Counseling Workshop in Los Angeles, Calif., conducted by the American Institute of Family Relations.





Chaplain (Col) James T. Wilson (left) receives the Army Certificate of Achievement for outstanding performance as Fifth Army Chaplain from Colonel Albert S. Britt, Jr., Chief of Staff.



Chaplain (Brig Gen) Robert P. Taylor presents Rev. J. Victor Murland, pastor of Grace Lutheran Church, Washington, with Testimonial of Service certificate for Protestant Preaching Mission.

While in town, the Wilsons visited Chaplain, Col, and Mrs. **Roy M. Terry** of the Office of the Chief of Air Force Chaplains and Chaplain and Mrs. **Glenn J. Witherspoon** of The General Commission.

Chaplain (Lt Col) **James E. Morris** has been transferred from the Headquarters Third US Army, Fort McPherson, Ga., to Hawaii. At a farewell dinner he was presented with the Third US Army Certificate of Achievement for having "demonstrated high intelligence, exceptional ability, unusual initiative, and outstanding devotion to duty."

Chaplain (Col) **Silas E. Decker** has been assigned as the Infantry Center Chaplain, Fort Benning, Ga. Chaplain Decker's family returned to Fort Benning with him from Fort McPherson.

Dr. **Patrick D. Miller**, secretary of the Board of Church Extension, Presbyterian US, spoke to a joint

meeting of the Protestant Men of the Chapel and Protestant Women of the Chapel at the NCO Club, Fort McPherson.

Chaplain (Col) **Harold H. Schulz**, Third Army Chaplain, conducted three workshop sessions at the Lutheran Walther League Convention held at Miami Beach last August. The discussions were planned to be helpful to young Lutherans that were about to undertake their responsibilities as members of the Armed Forces.

The cornerstone for the twenty-first chapel at Fort Bragg, N.C., was dedicated in ceremonies conducted by Chaplain (Maj) **J. A. Skelton**, Chaplain (Col) **John O. Woods** and Chaplain (Maj) **Joseph G. Gefell**.

An Army Chaplain Pilot Workshop in the Pastoral Aspects of Human Encounter was held in mid-September at Walter Reed Army Medical Center, Washington, to provide a select group of chaplains of all faiths with an

opportunity to develop their skills and techniques in the field of counseling and areas of human encounter. The workshop, under the direction of Chaplain (Lt Col) **Walter G. McLeod**, will include lectures, seminars, hospital visitation, and conference study on a graduate school level.

It is good to report that following a month of hospitalization, Capt **Joseph J. Tubbs**, CHC, USN, Force Chaplain, Commander Amphibious Force, Atlantic, has now fully recovered from his recent illness and is back on the job.

PERSONALITIES

Mr. **Ralph C. Young**, a Canadian layman who has headed the men's work of the United Church of Canada for the past ten years, has been named executive secretary of the Department of the Laity of the World Council of Churches. He will succeed the Rev. **Hans-Ruedi Weber**, who will become associate director of the WCC's Ecumenical Institute at Bossey.

Dr. **Richard Buker** of Vestal, N.Y., former director of the McKean Leprosy Hospital in Chiangmai, Thailand, has been appointed by the American Leprosy Mission to direct an extensive leprosy control program in northeast Thailand. Dr. Buker's headquarters will be in Knokkhaen, Thailand, but he will travel throughout the country as well as areas in Southeast Asia to train missionary workers in detecting and treating the disease and to advise on leprosy problems.

Dr. **John H. McCombe** has been appointed Secretary for Asia by the

American Bible Society. Dr. McCombe has recently served in Tokyo, Japan, as the Fraternal Secretary to Japan Bible Society.

Dr. **Jaroslav J. Pelikan**, Lutheran theological scholar, writer and teacher, has been named professor of ecclesiastical history at the Divinity School of Yale University, effective July 1, 1962. Dr. Pelikan will remain as professor of historical theology at the University of Chicago's Federal Theological Faculty with which he has been associated since 1953.

SEMINARIES AND CHRISTIAN COLLEGES

Dr. **Nobushige Ukai**, an internationally recognized authority on constitutional and administrative and political behavior in Japan, has been named president of International Christian University in Japan. **Hachiro Yuasa**, first president of the university, is retiring after a decade in the office and will become president emeritus. Dr. Ukai has been serving as part-time lecturer of law at the University of Tokyo for the past two years and has been director of the Social Science Research Institute.

President **Alfred O. Fuerbringer** of the Concordia Seminary, St. Louis, Mo., stated that the Seminary was developing a better program of theological training by (1) a new curriculum, (2) a program of laboratory experience in teaching, (3) more adequate student housing, (4) the beginning of an international exchange professorship program, (5) archaeological studies in Palestine sponsored by the School for Graduate Studies, (6) the theological con-



Chaplain, Capt, John L. Smart of Beale AFB, Calif., sent this picture of his Protestant Literature display board. We think this is fine and are happy because we see **THE LINK** and some of The General Commission publications.

nces scheduled during the year, and 7) the unity of spirit among the faculty and students.

The Virginia Annual Conference of the Methodist Church has approved the establishment of a new four-year college, **Virginia Wesleyan College**, in Norfolk. The school is to receive \$1,750,000 from the conference campaign for building funds.

Among those receiving bachelor's degrees from International Christian University at the July commencement were six students from Hong Kong: **Chung-yu Chan, Stephen K. Hall, Herschel Li, Lillian Mak, Lee-ning Ng, and Tai-hai Yeh**. Each of the six have established brilliant

scholastic records and won scholarships for advanced study in the United States or Canada.

Three distinguished men received honorary degrees at the Commencement Exercises of the Chicago Theological Seminary last June. They are **Dr. Shirley Edward Greene**, for his outstanding work in the rural life field; **Dr. Charles H. Malik**, philosopher and statesman whose witness inspires those who see an emerging ecumenical community of faith and thought overarching the present clash of cultures; **Dr. Frank Waugh McCulloch**, for his service in social problems and seeking to promote industrial peace and welfare.

NEWS BRIEFS, UNITED STATES

Christian unity on the North American continent may be strongly influenced in the years ahead by encounters which took place among two thousand young Christians at the first North American Ecumenical Youth Assembly which met at the University of Michigan, Ann Arbor, August 16 to 23. The biblical theme was presented each morning by Canada's Dr. **George Johnson**, dean of the United Theological College, Montreal. Later the assembly broke up into small groups to grapple with the meaning of the Bible for themselves and their world.

The use of arts was evident throughout the Assembly. A play written by **Fred Myers**, "Break Them in Pieces," was presented; and a satirical musical review, "For Heaven's Sake," written by **Helen Kromer** and with music by **Fred Silver**, was produced. A photographic exhibit by **Ed Wallo- witch** of men, women and children in attitudes of joy, despair, and at work was featured.

The most painful moment was Sunday morning when it was brought home to the delegates that they were not united at the table of the Lord. Plans had been made for delegates to worship in the churches of their choice, but there was no common service of worship with Holy Communion. In the closing ceremony **William Stringfellow**, a New York attorney, said: "If the Assembly cares for the wholeness of the Body of Christ it must first confront and confess the fact that the disunity of the churches today has almost utterly immobilized both the service of the churches to Christ and the mission of the Church in the world."



A chaplain interested his Army commander and prominent business and advertising men in featuring Armed Forces Week last May. This billboard in Milwaukee, Wis., is the happy result.

Serious crime in the United States increased 98 per cent while the population grew 18 per cent between 1950 and 1960, the Federal Bureau of Investigation reported recently. The crime clock showed four serious crimes committed each minute. Director **J. Edgar Hoover** called the increase "astounding." It came as the police in the nation had a 70 per cent better record of clearing cases by the rest in 1960 than in 1950. Many factors enter into the picture and should be thoughtfully studied by responsible groups so that a constructive program to offset this trend may be put into operation.

Protestant and Eastern Orthodox churchmen from the United States and Canada met at Camp Menucha near Portland, Ore., to discuss Christian unity. Dr. **William B. Cate**, executive secretary of the Greater Portland Council of Churches and chairman of the conference, said, "This is the organized effort that we know of for bringing the ecumenical movement to the local level, involving laymen as well as clergy."

Construction of two 100,000 watt transmitters with especially built antenna systems which will beam programs from Ethiopia to most of Africa, the Middle East and Southern India is begun. Dr. **Sigurd Aske**, director of the new radio station, Voice of the Gospel, reported in a RAVEMCCO meeting that they expected to begin broadcasting in late 1962. More than a billion people, many of whom have never heard the Christian message, will be within range. Several USA denominations are participating through RAVEMCCO and the Near East Christian Council, which will share in programming by agreement with the Lutheran World Federation, owner and operator of the station.

Rave notices have greeted the new children's television program, "Davey and Goliath." Produced by the United Lutheran Church in America and distributed by the Broadcasting and Film Commission of the National Council of Churches, this popular feature is being carried by over 150 television stations in the U.S. and Canada. The program is designed to acquaint children who never go to Sunday school at church with "what God is like."

The National Council of Churches has given its first feature film merit award to the movie, "Question 7." The film pictures the persecution of Christians behind the Iron Curtain, specifically in East Germany. In presenting its "highest rating" honor, the NCC board commended "Question 7" to member churches in the hope that congregations will ask local theaters to show it and for their members to see it. "Question 7" was produced by the Lutherans.

The friends of Mrs. **John R. McLaughlin**, wife of the general secretary of the Methodist Commission on Chaplains in Washington, were deeply shocked to hear of her sudden death in Berchtesgaden, G., where her husband was conducting a seminar for Methodist chaplains and laymen in the armed forces. Previously the McLaughlins had attended the World Methodist Council in Oslo, Norway, and had also visited in Great Britain. Our deepest sympathy to **John McLaughlin** as well as his daughter, Mrs. **Patrick Shealy** of Alexandria, Va., and his son, 2nd Lt **J. Richard McLaughlin**, Offutt AFB, Omaha, Neb.

Three thousand church women from all over the United States met in Miami Beach, Fla., to take a searching look at "The Church Ecumenical—Its Oneness, Its Mission, and Its Ministries." The Ninth National Assembly of United Church Women was hosted by the United Church Women of Florida. The United Church Men met concurrently and attended some of the same sessions. United Church Women, a general department of the National Council of Churches, gives leadership through its 2,300 local and state councils of church women in every state in the union. The stand taken by the United Church Women has been credited with influencing public thinking and legislation.

Legislative proposals for a Youth Conservation Corps might mean the enlistment of civilian chaplains such as served in the Civilian Conservation Corps back in the Thirties.



Chaplain (Capt) Alan C. Tibbetts, Missilemen's minister, conducts services at four Nike-Hercules sites as well as the Engineer Chapel at Fort Richardson, Alaska. Here he is with some of his chapel young people: (l-r) Charles Safford, Paula Patterson, Chaplain Tibbetts, Allison McClevey and David Prysock.

CHAPLAINS RETIRING

From the Air Force: Chaplain, Lt Col, **Alvin A. Katt**, formerly of Ellsworth AFB, S.D., retired June, 1961. Civ. address: Truam Valley Ranch, Hot Springs, S.D.

Chaplain, Lt Col, **Roy M. MacLeod**, formerly of the Technical Training Center, Amarillo, Tex. Retired August 1961.

From the Navy on July 1, 1961: RADM **Edward B. Harp, Jr.**, CHC, USN, formerly Eleventh District Chaplain and the Chief of Chaplains prior to the present. Chief, RADM **George A. Rosso**. RADM Harp is now serving as pastor of All Souls' Episcopal Church, San Diego, Calif.

Capt Edgar C. Andrews, CHC, USN, Tenth Naval District Chaplain, FPO, N.Y.

Capt Warren F. Cuthriell, CHC, USN, Twelfth Naval District Chaplain, San Francisco, Calif. Chaplain Cuthriell plans to live in the San Diego area.

Capt Raymond C. Hohenstein, CHC, USN, Force Chaplain, Naval Forces, Japan. Chaplain Hohenstein is now affiliated with the Service Commission of the Missouri Synod Lutheran Church, Washington, D.C.

CDR Howard M. Day, CHC, USN, from the Second Marine Division, FMF Atlantic, Camp Lejeune, N.C.

Capt Irving W. Stultz, CHC, USN, Assistant Director, Office of the Chief of Naval Chaplains and now teaching at Proctor Academy, Exeter, N.H.

From the Army: Chaplain (Lt Col) **John E. Foster** of Walter Reed Army Medical Center, Washington, D.C. Civ. address: 508 Beston Ave., Takoma Park, Md. Retired September 1961.

Chaplain (Lt Col) **Ernest Kendle** also of Walter Reed Army Medical Center, Washington, D.C. Retired October 1961.

Chaplain (Lt Col) **Carl S. L. L. better**, U.S. Army Air Defense Command, Ft. Sheridan, Ill. Retired October 1961.

Chaplain (Lt Col) **Hugh Busby** retired from the Army August 1961. Last assignment was at the U.S. Army Garrison, Ft. Sill, Okla. Temporary address is c/o Bert Busby, 2511 W. Wahsatch, Colorado Springs, Colo.

the Letters to the Philippians, Colossians, and Thessalonians by WILLIAM BARCLAY. Westminster Press. 1961. 253 pp. \$2.50.

the Letters of John and Jude by WILLIAM BARCLAY. Westminster Press. 1961. 245 pp. \$2.50.

the Revelation of John. Vol. 1. by WILLIAM BARCLAY. Westminster Press. 1961. pp. 231. \$2.50.

the Revelation of John. Vol. 2. by WILLIAM BARCLAY. Westminster Press. 1961. 297 pp. \$2.50.

These are excellent small commentaries. It is amazing how much information and inspiration are jammed into these tiny volumes. Sound in scholarship, they are also devotional in character and chaplains and ministers are bound to receive many ideas for sermons. The subtitle is, "The Daily Study Bible Series." Dr. Barclay of Trinity College, Glasgow, Scotland, is the author and he indicates that the series arose almost accidentally. A series the Church of Scotland was using came to an end, and another series was almost immediately required. Dr. Barclay was asked to write a volume on Acts and had no intention of going beyond that. But this was so successful that the series was extended to include the whole New Testament. The aim of the series

is summed up in the words of Richard of Chichester's famous prayer; they are meant to enable men and women to know Jesus Christ more clearly, to love him more dearly, and to follow him more nearly.

The Epistle to the Philippians by F. W. BEARE. Harper and Brothers. 1959. 182 pp. \$3.50.

Paul's letter of joy, and his most personal epistle, is translated and interpreted by Dr. Beare, Professor of New Testament at the University of Toronto. The commentary is a distinguished addition to the series of "Harper's New Testament Commentaries." Dr. Beare is known for his exegesis on Ephesians in the *Interpreter's Bible*. Philippians is placed in its contemporary setting and its theology is discussed in light of the latest New Testament research.

Genesis by GERHARD VON RAD. Translated by JOHN MARKS. The Westminster Press. 1961. 434 pp. \$7.50.

The Message of Genesis by RALPH H. ELLIOTT. Broadman Press. 1961. 209 pp. \$4.50.

Altars from Genesis by ROBERT A. HAPPEL. Christian Education Press. 1961. 115 pp. \$1.50.

Here are three books on Genesis,

radically different, yet each serving a purpose. The first is a technical commentary, more on the order of the *International Critical Commentary*, but much more readable. Professor Von Rad teaches Old Testament at Heidelberg. The outstanding teacher has utilized the results of literary criticism and form criticism in producing a commentary that is exegetical, historical, and theological. Genesis is placed within the framework of the Hexateuch and yet it is studied also verse by verse. Overall, the author sees God working out his great historic purposes through Israel. The creation stories were included in Genesis, for example, not to present God the creator but to reveal an Israel looking back in faith from her own election to the creation of the world.

Ralph Elliott is head of the Department of Old Testament at the Midwestern Theological Seminary in Kansas City, Mo. He is concerned more with the story of Genesis and its theological interpretation than with a verse by verse account. He outlines "the message of Genesis" into two parts: **THE NEED OF MAN** (Genesis 1:1 to 11:25); and **GOD'S ANSWER TO MAN'S NEED** (Genesis 11:26 to 50:26). In keeping with modern scholarship on the Bible, Dr. Elliott makes such statements as: "Many human authors, worship circles, and redactors appear to have had a part in shaping Genesis over a long period of time" (p. 11). "Genesis, thus, is a religious book; it is designed as a 'theological history' to show the origin of things—not from a detailed, factual, scientific standpoint, but from a theological standpoint" (p. 18). "The compiler of Genesis was using a local flood ac-

count only as a means of introducing the background and culture out of which the need arose for Abraham to serve as the representative of God" (p. 67).

Robert A. Happel's particular interest in Genesis 12—50 has led to prepare some devotionals for family from this section. And he does a very good job from "God's Fool Old Man" (Abram) to "Jacob's Blessing." Family devotionals for each week are presented. I must say I prefer the use of "thy" and "thou" in prayers instead of the more familiar "O God, we thank you . . . Let your Spirit speak . . ." etc. But this is to say the prayers are not quite recent.

The Bible Story with Living Pictures by RALPH KIRBY. Harcourt and Brothers. 1961. 320 pp. \$5.95.

Perhaps there is a place for a book like this. Generally, it is better to go directly to the Bible and let the Bible tell its own story. Mr. Kirby does a pretty good job in retelling the story beginning with Genesis and continuing through Revelation. Of course, what makes this book are the wonderful pictures, photographs which come from Cathedral Film, Brian Hession, Metro-Goldwyn-Mayer, and many others. Along with the Bible Story book, get also a copy of *Bible Readings for Boys and Girls* (Thomas Nelson and Sons, 1960, \$3.00) for then you will have selections from the Bible itself.

The Parables of the Kingdom by C. H. DODD. Charles Scribner's Sons. 1961. 176 pp. \$3.50.

Parables are important in Christian teaching. This was recognized by our Lord himself for he made constant use of them. But what do the parables mean? What are the situations out of which they come? What do they mean to teach? Dr. Dodd, outstanding scholar from Cambridge University, points out in this scholarly book that a parable means to teach only one central truth. He believes the parables of Jesus throw much light on the historical career of our Lord, especially in respect to the motives behind his life and the issues it raises. In this important book, Dr. Dodd leads us in an analysis of the parables of the kingdom.

The Scrolls and Christian Origins
MATTHEW BLACK. Charles Scribner's Sons. 1961. 206 pp. \$3.95.

Authority in Protestant Theology
ROBERT CLYDE JOHNSON. Westminster Press. 1959. 224 pp. \$1.50.

The Ethic of Jesus in the Teaching of the Church by JOHN KNOX. Longdon Press. 124 pp. \$2.00.

Each of these books deals with an important area of Christian research today. Black's book presents another study of the Dead Sea Scrolls; however, his focus is not on the scrolls themselves but on undoubtedly what is of more concern to us—on the light thrown by the scrolls upon the beginnings of Christianity. The rites practiced by the Qumran Essenes "form an impressive preparation for New Testament religion," although there are important differences.

Robert Clyde Johnson studies the

doctrine of authority in Protestantism from Luther on down to our present day. He comes to this conclusion: "God's act in giving us the Scriptures and his act as he makes the message of Scripture his Word for us today are reciprocal coefficients that must be held in an 'inviolable union.'" (p. 193).

John Knox (he has a great name!) reminds us that with such terms as "moralism" and "perfectionism" we have sometimes dismissed an ethical concern which belongs inalienably to the life of the Christian and this is wrong. Dr. Knox points out that Jesus' call to "Be ye therefore perfect" is to be taken seriously, even though we find this impossible. Still we are under moral obligation to be and do what we lack the moral resources to be and do. It is true that God gives us righteousness and love; it is true that God finds us . . . "nevertheless it is those seeking him whom God finds. And seeking God is more than indulging in vague yearnings; it is giving up ourselves to his service and investing every power of heart and mind in the endeavor to walk before him in holiness and righteousness all our days."

Christianity and History by HERBERT BUTTERFIELD. Charles Scribner's Sons. 1961. 146 pp. \$1.25.

The Range of Reason by JACQUES MARITAIN. Charles Scribner's Sons. 1961. 227 pp. \$1.45.

I and Thou by MARTIN BUBER. Charles Scribner's Sons. 1961. 137 pp. \$1.25.

Here are three new books in Scrib-

ner's paperback series. The Butterfield volume is an analysis of what history is and of Christianity's relation to the historic process. Butterfield is professor of modern history in the University of Cambridge. God is the God of history, says Butterfield, but this gives the Christian no guarantee against martyrdom for the faith. What it does guarantee is a mission in the world and the kind of triumph that may come out of apparent defeat.

The Range of Reason gives us seventeen chapters of the philosophy of Jacques Maritain, French thinker, now professor of philosophy at Princeton University. In the midst of the world's mood of despair, it is good to read Maritain's statement: "Even if the general state of the world and our stock of accumulated errors prevent such efforts from overcoming at present the evils which are streaming in from everywhere, they are preparing an era, under God, of greater dignity for man and of expanding love" (p. 204).

Martin Buber's book first appeared thirty-five years ago in German; twenty years ago in English. R. G. Smith, the translator, calls it a poem, a mystic poem. What is meant by *thou*? Says Buber: "When *Thou* is spoken, the speaker has no thing for his object. For where there is a thing there is another thing. Every *It* is bounded by others; *It* exists only through being bounded by others. But when *Thou* is spoken, there is no thing. *Thou* has no bounds" (p. 4) "I can say *Thou* in my language as each man can in his, in view of this *I* and *Thou* live, and dialogue and spirit and language (spirit's primal act), and the Word in eternity" (p. 95).

Christian Faith and Other Faiths by STEPHEN NEILL. Oxford University Press. 1961. 241 pp. \$4.25.

This is the way a comparative religions course for Christians should be written. Bishop Neill, secretary of the department of studies of the World Council of Churches, states at the beginning, "We are engaging in study frankly as Christians" (p. 1). "Who is God? . . . The Christian answer is that we do not know unless we have seen Jesus Christ" (p. 1). "On all this the Christian cannot compromise. Yet his approach to the other forms of human faith must be marked by the deepest humility" (p. 18). Starting from these foundations Bishop Neill surveys in penetrating and interesting fashion Judaism, Islam, Hinduism, Buddhism, Primitive Religions, Communism, Existentialism, and Christianity.

Bishop Neill warns that we must not restate the Christian faith in such general terms that it is reduced to vague theosophy, so he lists several basic convictions we must maintain. Christianity is to be recognizable as Christian:

1. There is only one God and Creator, from whom all things take their origin.

2. This God is a self-revealing God and he himself is active in the knowledge that we have of him.

3. In Jesus the full meaning of the life of man, and of the purpose of God for the universe, has been made known. In him the alienated world has been reconciled to God.

4. In Jesus Christians see the way in which they ought to live; life is the norm to which they are unconditionally bound.

5. The Cross of Jesus shows that to follow his way will certainly result in suffering; this is neither to be resisted nor to be evaded.

6. The Christian faith may learn much from other faiths; but it is universal in its claims; in the end Christ must be acknowledged as Lord of all.

7. The death of the body is not the end. Christ has revealed the eternal dimension as the true home of man's spirit. (See pages 229-230.)

Main Mr. Knox by ELIZABETH WHITLEY. John Knox Press. 1961. 13 pp. \$3.00.

Mission to the Head-Hunters by FRANK and MARIE DROWN. Harper and Brothers. 1961. 252 pp. \$3.95.

The Wild Goats of Ein Gedi by HERBERT WEINER. Doubleday and Co., 1961. 312 pp. \$4.50.

Rarely in the whole span of history has there been a man as controversial as John Knox. Elizabeth Whitley is the wife of the Rev. Dr. Harry Whitley, minister of the High Kirk of Edinburgh, Scotland. She became interested in Knox when her husband was called to St. Giles, as minister, and from her research has come this beautiful and accurate word picture of a vigorous and powerful man, a man who held his own views fearlessly and never compromised the truth—**Main Mr. Knox.**

In *Mission to the Head-Hunters*, she travel deep into the jungle forests of eastern Ecuador, where witchcraft flourishes and violent death is a daily experience, and watch a dedicated American couple struggle to bring the

gospel to the notorious Jivaro Indians. Frank and Marie Drown have lived among these head-hunters for over fifteen years and here present a moving story of the power of God among a primitive people.

Herbert Weiner in *The Wild Goats of Ein Gedi* takes us through the Jewish state of Israel and gives us intimate glimpses of the people, Moslems, Jews and Christians. Weiner asks two questions: Can the light of a land, the shapes of its hills, and the memories that cling to its soil affect the soul of a people and influence their perception of truth? How does life in modern Israel affect Moslem, Christian, and Jew religiously? "We have not found evidence of great religious stirrings in the Holy Land, at least on the surface," says Weiner (p. 309). Yet "if there is a way of thought and faith indigenous to the Holy Land, it is the affirmation that an utterly new and different level of life is possible" (p. 311).

The New-Time Religion by CLAIRE COX. Prentice-Hall, Inc. 1961. 248 pp. \$3.95.

The New-Time Religion in America has made the church more popular and more prosperous than ever before; it has also made the church less pious. These are the opinions of many church officials interviewed by Claire Cox, an experienced newspaperwoman and writer of a column on religion for United Press International. "The upsurge of religion," she writes, "has turned churches into recreation areas, nurseries, social service agencies and psychological clinics, as well as places in which to pray, meditate and worship. It has brought

sharp new contours to the nation's skylines, catchy new words to the American language and worldly ideas to the pulpit."

Miss Cox's survey points up some of the problems religion faces in our affluent society: Are bowling alleys, tennis courts, and swimming pools a necessary function of the church? Are our clergymen overworked and underpaid? Do church membership statistics truly reflect church participation? Why is the Bible the least-read best-seller in the world? Why are college students straying from the church? Are the influences on organized religion being exerted by high-pressure advertising and commercialism for good or ill?

The Complete Book of Birth Control by ALAN F. GUTTMACHER. Ballantine Books. 1961. 152 pp. 50 cents.

Dr. Guttmacher, the author of this book, is director of obstetrics and gynecology at Mt. Sinai Hospital, New York City, and also clinical professor of both subjects at Columbia Medical School. The book contains a foreword by Wm. Genné, Director, Department of Family Life of the National Council of Churches. This is an authoritative family planning handbook, published in a low-cost edition, containing information on methods of birth control; views of religious groups; the latest findings of social and psychological research in this field.

Is Christ Divided? by LESSLIE NEWBIGIN. Wm. B. Eerdmans Publishing Co., 1961. 41 pp. \$1.25.

Bishop Newbigin, formerly Bishop

of the United Church in South India and now General Secretary of International Missionary Council, makes a strong plea for organizational church unity. It is too bad the book was not published in a paperback edition and sold at a low price, for the price is pretty high for a forty-one page book.

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MERRY CHRISTMAS

from the Executive Secretary and all
the Staff of The General Commission on
Chaplains and Armed Forces Personnel